THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. X.—No. 18. | Whole Number 486.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JULY 11, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. Terms—$3 00 per annum, in advance.

POETRY.

From the Church of England Magazine.

LIFE.

How oft I've mark'd the smiling spring
Give fairy forms their verdant bloom;
O'er every field sweet fragrance fling,
Just wak'd anew from nature's womb.

Then followed summer's genial heat,
Diffusing still her charms around;
Now life's young pulse doth quicker beat,
And nature's child with flowers is crown'd.

But summer fled—and autumn came,
Nor yet forgot her sweets to bring;
Her rosy fruits scarce own a name;
She seem'd awhile by life to cling.

But, last, creeps hoary winter on,
Enshrouding all in robes of snow;
The fragrance, flowers, fruits, all are gone,
Like dreams of youth form'd here below.

The leaves that lately flourish'd green
Upon the oak's majestic bough,
Are wither'd—but the branch is seen,
As dark, and drear, as worldly wo.

'Tis thus with man, whose fleeting life,
Like his own day-dreams, quickly flies;
His friendships here are mix'd with strife,
His smiles oft blended with his sighs.

His spring of life soon sped—is gone,
And manhood then supplies the past;
Decline of life creeps softly on,
And death, proud death comes in at last.

With ruthless grasp he seizes all,
Asserts his power man's life to sway;
Reluctant we obey the call,
And from this world are snatch'd away.

O Lord! since life thus passeth by,
Since nothing sure to man is given;
So may we live, that when we die,
Our souls may find repose in heaven.

From the Episcopal Magazine, and Church of England Warder.

SKETCHES OF THE MOST POPULAR PREACHERS IN LONDON.*

Upwards of two thousand years ago, a plain though unpalatable truth was recorded in Holy Writ, that "all is vanity." And we strongly suspect that the most popular preacher that ever drew after him admiring crowds with "itching ears," when he has had his day, and been deserted for some new star, may say with the wise king of Israel,—"I have seen all the works that are done under the sun; and behold, *all is vanity, and vexation of spirit.*" Every wonder has its day, and so has every popular preacher. The very word *popular* is sufficient of itself to show that such a man does not rightly divide the word of truth, for the truth is seldom popular. *Popularity* depends chiefly, if not altogether, upon a constant ringing the changes, on "the fall of man,—man's *entire* depravity—his *utter inability* to help himself—the perfect worthlessness of the sinner's fancied works of righteousness—the freeness, the fullness, and sufficiency of the finished work of Christ."

This, Mr. Grant, the author of the work now before us, informs us, is the secret of Mr. Baptist Noel's popularity, and we know that it is the plan which all popular preachers adopt. These topics, with a due admixture of the terrific, and sometimes a little of the sublime, creates an excitement, a sort of mental inflammation, which weak minds conceive to be that holiness without which no man shall see the Lord. Both parties, however, labor under a delusion. Adam did fall certainly, and ever since his descendants have had a proneness, a propensity to evil; but having been born of water and of the Spirit, we are placed in a salvable position, and with the assistance of that Spirit may go on to perfection, and work out *our own* salvation. And however "worthless the sinner's fancied works of righteousness" may be in Mr. Noel's estimation, yet good works or Christian obedience are the qualifications, the *sine qua non*, for salvation. In our baptism we received a supernatural principle of new life through faith in Christ, by which we are enabled to perform those good works which have been made the condition of salvation. "For we are his workmanship created (anew in baptism) in Christ Jesus *unto good works, which God has before ordained that we should walk in them.*"

From the skeches now before us, it would appear, that those clergymen only are popular who approach in their opinions nearest to the dissenting standard, or who denominate themselves evangelical. Mr. Noel is a special favorite with our author: "his matter is always spiritual and practical. He never amuses himself or his hearers by any thing in the shape of speculative theology." We thought the Calvinistic doctrines had a good deal of speculation in them, and not much beneficial practical bearing on the heart. It appears that "his matter is richly impregnated with divinity of the soundest, the most salutary, and the most sanctifying kind. He excels in guarding his hearers against mistakes of a fatal kind, in the momentous matters of the soul and eternity." "He is emphatically a pious man; he is a practical Christian in a double sense, and has done *more* good than any other man of his years." This is certainly "important if true," but of which we may reasonably doubt.

Are popular preachers alone "pious men," "practical Christians?" It is to be well noted that the word *pious*, in the popular sense here used, is very different from the genuine meaning of that word. With a certain class of religionists it means the maintenance of certain doctrinal opinions which used to be called Calvinistic, but now evangelical, and which generally consists in an eternal lamentation over the "entire depravity of the heart and man's utter inability to help himself," while their conduct towards those who consider *obedience* to be a prime ingredient in their faith, is the most spiteful and uncharitable. They thus practically exhibit their doctrine of the heart's depravity, for out of it proceed uncharitableness, false witness, and other things that defile men, when speaking of their brethren who practise a sounder theology. But the whole secret of Mr. Noel's favor in the eyes of our author may be fully gathered from the following paragraphs, in which, in fact, he intends to exhibit the climax of Mr. Noel's excellencies, though, in our opinion, it is the most severe condemnation that he could have pronounced.

"Mr. Noel is a man of lofty principle. He abhors the very idea of expediency in religion. With him, principle is every thing; he leaves consequences to that Being who presides over the affairs of the universe. Of his adherence to principle and his opposition to expediency, he has lately furnished a remarkable proof in the case of the London City Mission. Every one knows that that institution has become the object of most deadly hostility on the part of the Bishop of London. It is, also, equally well known, that intimations not capable of being misunderstood were conveyed to the various London clergymen who belonged to that Society, that, if they did not forthwith relinquish all connection with it, they would be ejected from the Church. They have all, to a man, (much to their credit,) with the exception of Mr. Noel himself, taken the hint and withdrawn from the City Mission. But he, utterly regardless of consequences, because he conceived a great principle" (of the way of Cain, the error of Balaam, and the gainsaying of Core, Jude 11) "to be involved in the matter, not only continues the zealous and efficient friend of that institution, but has expressed himself to the effect, that no power on earth shall compel him to withdraw from it. He has thus deliberately set at nought the displeasure of the Bishop of London, in whose diocese he is, rather than sacrifice one iota of principle. I speak advisedly when I say, that were he sure the result of his adherence to the City Mission were to be his excommunication from the Church, he is prepared to submit to that alternative, painful as it might be to his feelings," (not a bit of pain about it: for it appears that he has *ipso facto* excommunicated himself,) "rather than yield to that expediency which has entailed so much evil on the Church of Christ, and which has proved so hurtful to the souls of so many ministers of the Gospel.

"I am aware there is a general impression among the religious part of the Metropolitan community, that, though Mr. Noel ostensibly continues in communion with the Church, he is a dissenter at heart. This is a mistake," (not much of that, Mr. Grant's *advised speaking*, which means Mr. Noel's personal communication, being the witness that he is living in a state of dissent from his bishop, whose just authority "he has deliberately set at nought,") "and it principally arises from the circumstance of his mixing so largely with the various evangelical denominations belonging to the dissenting bodies." Ay, there's the rub—can you touch pitch, Mr. Grant, and be clean? Mr. Noel's *lofty* principle and his *catholicity* consists in casting in his lot with the everythingarians, embracing all their heterogeneous feelings, and cutting himself off from and betraying the *Church of Christ.* "He is a man of truly catholic spirit;" (as his heretical tract on the unity of the Church sufficiently evinces;) "he loves all," (not fact, he cannot love his bishop, else he would *obey* him, and sacrifice a *false* principle for the love of Christ,) "no matter by what name they are called, who love the Lord Jesus Christ in sincerity and truth. And he is always ready cordially to co-operate in every good work," (*i. e.*, every schismatical work,) "with all who hold the Head and teach the doctrine of justification through faith in the blood and righteousness of Christ. What a happy spectacle would the religious world present, were all Christians to lay aside their denominational differences, and unite together heart and hand, in one great and holy brotherhood, for the purpose of promoting the cause of their common Lord, and of advancing the everlasting interests of their fellow-men." Well, we say so too, but in a different meaning from Mr. Grant; and we beg to tell him, although he does not think so, that the Church of which Mr. Noel is an unprofitable minister, is that "holy brotherhood" in which Mr. Noel is doing his best to create schism, which an ancient father maintained the blood of martyrdom could not wash out.

"When I say that though Mr Noel associates so largely with Christians of various denominations, yet he is no dissenter." (What *is* a dissenter? Was not Cain a dissenter, and the first of them? and were not Corah, Dathan, and Abiram dissenters? and what were the punishments of their denominational differences? The first was driven out from the presence of God, *i. e.*, was excommunicated, and the others were swallowed up alive—both fearful warnings to dissenters in all ages,) "I speak from what must be admitted to be undoubted authority, namely, his own. A few years ago, I heard him make a speech at a meeting of the friends of the City Mission held in Store-street; when, referring to the state and prospects of the Church of England, he said that the time *might* come when he should deem it his duty to secede from the Church; but that, not only that time had not yet come; but he did not see any probability of its speedy arrival." No, there is no immediate prospect of the Church's revenues being confiscated, and, therefore, so long as the loaves and fishes remain, he will not deem secession a duty. And this is the secret of his not adopting the great and lofty principle of secession, lest it should touch his pocket.

The loftiness of Mr. Noel's principles consists in setting the authority of his bishop at defiance, and in fraternizing with men who "lay aside their denominational differences" only to *unite against* the Church of Christ. They hate the Church cordially, and only feed his vanity with their "denominational" praise on the same principle that the chief priests and captains were glad, and covenanted to give Judas money to betray his master,—that they may more effectually wound the Church through his sides. They are the agents of the devil, who has an unappeasable hatred at the Church universal, especially at the particular Church of England, and stirs up both Papists and Sectarians of all sorts, together with false brethren within itself, that the gates of hell may be enabled to prevail against it. Dissent, and schism, and treachery are his works, and which he promotes under the specious appearance of liberality, charity, and philanthropy, while his agents are uprooting real charity, which is *unity*, as much as they possibly can. Before Christ was offered up on the cross he prayed earnestly for union among his followers:—"Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are one.*" This oneness did continue for a considerable time, till the Church was laid prostrate under the vile idolatry of Rome; and since the Church emancipated herself from that great schism, he has created "denominational" disunion and schism. "As for schism," says Bishop Beveridge, they certainly *hazard their salvation* at a strange rate, who separate themselves from such a Church as ours is, *wherein the apostolical succession, the root of all Christian communion*, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to go into such assemblies and meetings as can have no pretence to the great promise in my text. For it is manifest, that this promise was made only to the apostles *and their successors* to the end of the world. Whereas, in the private meetings, where their teachers have no apostolical or episcopal imposition of hands, they have no ground to succeed the apostles, nor, by consequence, any right to the spirit which our Lord hath promised."

Although Mr. Grant admires and applauds the evangelical and dissenting ministers for "dwelling on the vital doctrines of Christianity—the universal and utter depravity of man," &c.," yet he occasionally gives them some unkind cuts; *e. g.*, "It is *deeply to be regretted* that the doctrine of the intercession of Jesus, one of the most consolatory and sanctifying truths in the word of God, should be *so much lost sight of* by our evangelical ministers." This is part of a note to remarks on a Sectarian teacher of the name of Fletcher. Here, then, although not designed, is an ample testimony to the value of our inestimable liturgy, which never loses sight of the intercession of our Lord, and which is at the same time a complete confession of faith in the doctrine of the Holy Trinity. The want of a liturgy is one of the causes of the fearful increase of the Unitarian or Socinian heresy among the "denominational" bodies, who universally use extemporary prayers. Their ministers being puffed up with spiritual pride, and elated with visions of popularity, compose and commit to memory long prayers in which Christ's mediatorial office is lost sight of.

Popularity is the beginning, the middle, and the end of these men's ministrations, since their prayers are cast in the most attractive and popular mould, and their sermons such as will excite and alarm without improving the hearts of their hearers. With such a sermon is the end-all and the be-all; the prayers and sacraments are in their estimation mere leather and prunella. A powerful sample of this spiritual pride is to be found recorded in the scond volume of the work now before us, page 388, where Mr. Grant tells us quite gravely, and in a matter of fact sort of way, that Robert Aitkin affects to be specially inspired, and to have a particular mission from heaven direct. "He mentioned to me," says Mr. Grant, in private, *that he is especially sent by* God *to preach exclusively to those who are in an unsaved state!*" In consequence, "his denunciations of sinners are truly awful; they often cause a thrill of horror to pass through the mind." It is not, therefore, astonishing, that with awful denunciations and abundance of pulpit effect, the following scenes hebdomadally occur. "The screams, the groans, the ranting, the confusion, the discordant sounds, and noises of all kinds which characterize the conclusion of the services every Sabbath evening at Zion chapel, when he preaches there, or at Whitechapel Row, when officiating in it, baffle all attempts at description. Perhaps the scenes at Zion chapel are more extraordinary than at the other place, in consequence of its being in a geater thoroughfare. Hundreds are to be seen going in and coming out of the chapel, just as if it were to a *booth at a fair*, while the scenes in the vestry, and also to a certain extent in the body of the chapel, are going on. You hear singing, praying, screaming, groaning, and sighing, by numbers of persons in different parts of the chapel, all at the same time." Here are some of the miserable effects of dissenting from the Church of Christ established in this kingdom, as members of which we cannot yield praise and thanksgiving to God too heartily, that by *continuing in the Apostle's doctrine and fellowship*, we have peace in believing. Let us, therefore, hold fast the faith without wavering; and in the words of good Bishop Kent, say, "Glory be to thee, O Lord my God, who hast made me a member of the particular Church of England, whose faith, government, and worship, are holy and Catholic and Apostolic, and free from the extremes of irreverence and superstition, and which I firmly believe to be a sound part of thy Church universal, and which teaches me charity to those who dissent from me; and, therefore, all love, all glory, be to thee."

Christ was not a popular preacher, although the common people heard him gladly; neither did he use those exciting topics, which now are so popular, of the *utter depravity* of the human heart. He neither ranted, nor raved, nor groaned, as our dissenting enthusiasts practise. When he preached he *sat down*, which is not an attitude that will admit of those extravagant gestures and ranting which make up much of our modern popularity. He taught with a calm dignity, and as one having authority, which we are told astonished the people, although it did not lead to their conversion. Now the Sermon on the Mount was entirely moral, and why should those clergy who imitate their Lord be unpopular; why, because they enforce the truth, and reiterate our Saviour's words; if ye will enter into life, keep the commandments; a doctrine which is very unpopular with those who think of nothing else but the utter depravity and corruption of the heart, which is the grand secret of popularity. By constantly harping on this string, men begin to think they cannot help themselves; with such a mass of corruption within them it is impossible to be otherwise than full of "wounds, and bruises, and putrifying sores, from the sole of the foot even unto the head," which, by the way, is a favorite metaphor with your popular preachers. By this popular mode of preaching they remove all the baptismal obligations and duties; and instead of making men zealous for good works, they induce them to lament over the sin of Adam, and lay upon *him* the burden of their *own* actual sins. This is a convenient way of doing justly, loving mercy, and walking humbly with God; but one which is more calculated to nourish spiritual pride and uncharitableness, than *obedience*, which is the sum and substance of Christianity.

The object of all preaching ought to be for the glory of God, and the instruction of man, but, in the cases before us, the vain glory of the preacher seems to be the ultimate object. Happily evangelism is at a discount, and after all, your popular preacher only lasts a few years; some other rising aspirant for public favor draws away his admiring audience, and then he begins to discover the value of popular applause, —*that all is vanity and vexation of spirit!*

* The Metropolitan Pulpit, or Sketches of the most Popular Preachers in London, by the author of "Travels in Town," 2 vols., post 8vo. G. Virtue, 1839.

From the Utica Gospel Messenger.

AUTHORITY OF THE PRIMITIVE CHURCH.

Mr. Editor,—Taking up recently, a late work, I cast my eye upon the following passage:

"It was so understood by the entire primitive Church for the first two or three centuries after the Epistle was written. This none, I believe, acquainted with the records of the primitive Church, will deny. *Did the entire Church, who received the passage directly from the Apostle, mistake his meaning?*"

This is not from the Oxford Tracts, but from the Sermons of the Rev. Asa Mahan, President of the *Oberlin Collegiate Institute*, on *Christian perfection*; and the appeal to the primitive Church does not relate to a mere fact, but to an opinion, viz. an interpretation of Rom. vii. 14–25.

"Some things can be done as well as others," said Mr. Patch, and some men can appeal to the authority of the primitive Church as well as others, when it suits their turn. Y.

Remarks.—The motto of writers, like the one alluded to by "Y," would seem to be, "give us the testimony of the fathers, whenever we cannot sustain our arguments without them; but in all other cases we must disregard them." Now though Episcopal writers have said, a thousand times, "we appeal to the early fathers for testimony as to matters of fact, and not for authoritative expositions of Scripture doctrine, yet some sapient and liberal ones would try to make the world believe that we place more confidence in Ignatius or Justin Martyr, than in the word of God."

We have met lately with a number of instances similar to the one given above.

One is found in the New York Baptist Register, a correspondent of which quotes Justin Martyr, and that with justice, to show that in the primitive ages none were admitted to the communion but those who had been baptized. Great care, however, is taken not to give any credit to this same Justin, when in the very same apology he says, "there can be a great multitude produced, who have been discipled unto Christ from their infancy." We leave the ingenuousness of such gentlemen to gather for themselves all the honor it deserves.

COMMUNICATIONS.

For the Churchman.

DISSERTATION ON THE APOSTOLIC SUCCESSION,

Delivered in St. Peter's Church, New York city, on occasion of the Commencement of the General Theological Seminary of the Protestant Episcopal Church in the U. S. A. June 26, 1840. By a member of the Graduating Class.

Ground of faith in the apostolic succession. Matt. xxviii. 10.

In our dealings with men, we trust more or less to their promises. But our faith in their promises is proportioned to the faith we have in the characters of those who make them. This faith is the mainspring of those, our actions, in which we and they are jointly concerned. But, if the mutual intercourse of *men* hinges on the degree of faith which they repose in each other, much more should we be influenced by a similar faith in the relations whereby we stand connected with God. For, God is not a man that He should lie,—neither the son of man, that He should repent. Hath *He* said, —and shall He not *do it?* Hath *He* spoken,—and shall He not *make it good?* Accordingly, His promises are not only "exceeding great and precious," but "sure and steadfast." We "know Whom" we "believe." Consequently, to doubt when He speaks, is to impugn the veracity of Him who is "the Truth."

To one of the many promises contained in Scripture, your attention is now requested. I mean that which was uttered by our Saviour in the hearing of the eleven Apostles, shortly before His ascension into Heaven: "Lo! I am with you *alway*, even unto the end of the world." This promise of Christ, given at such a time, and under such circumstances, infers a consequent duty on their part who heard, and perhaps on ours who read it; that is, the duty of complying with the conditions through which what is promised, becomes theirs to whom the promise is given. For these conditions are stepping-stones to Heaven; rounds of the ladder whereon men must mount upward.

To know, then, what is required on the ground of Christ's promise, we must first learn what it is, and, next, to whom it was made. Our Lord says, "He will be present *with some alway*, even unto the end of the world." But this promise of His presence, He connected with teaching and baptizing, and therefore it may be thus paraphrased: "Lo! I am with you alway, *upon earth*, even unto the end of the world." It is not a bodily presence, indeed, that is here spoken of, for "He was taken up" into Heaven, bodily, and "sat down on the right hand of God." "He entered into Heaven itself, now to appear in the presence of God, in our behalf:" and there "He ever liveth to make intercession for us," and "from thence He shall come," bodily, "to judge both the quick and the dead."

But though Christ be not here in the body, yet is He really and actually present—not borne in our hands, but in our hearts—not seen with the bodily eye, but with the eye of faith, —nor do we hear with our ears, His voice—and yet he is really borne, really seen, and really heard by those who are one in Him, and one with Him.

If this be true, we come next to the inquiry, *with whom* did He say, He would be present, in the words under consideration? And let it be remembered, that we are not examining all the promises of Christ, but only the one now before us. To what *this* promise refers, is the subject of our inquiry.

Says St. Matthew, after having spoken of our Lord's resurrection, "the eleven disciples went away unto Galilee, into a mountain which Jesus had appointed them. And when they saw Him, they worshipped Him, but some doubted. And Jesus came and spake unto them, saying, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all* things whatsoever I have commanded you; and lo! I am with you *alway*, even unto the end of the world." The "eleven disciples" whom our blessed Lord commissions to teach and baptize, are evidently the persons to whom He addresses the words of His promise.

Now, one of three things must be true. The promise is either limited to the eleven personally, or applies to them and their successors as Christians, or to them and their successors as Apostles.

But, first, it cannot be limited to their own persons. For how, then, could Christ's presence continue with them on earth, "even unto the end of the world?" And it must mean His presence on earth, for the promise is connected with the performance of ministerial duties. But these duties will not be called for either in the intermediate state or in heaven. If then the promise were limited to "the eleven," their death would make it void, and prove the words of Christ untrue.

But, in the next place, as this promise was to continue in full force "to the end of the world," it must, while it embraces "the eleven," extend *beyond* them. If so, does it embrace them and their successors in their character of Christians? That Christ is present with His *entire* ministry, and with the whole Church, is true: but, that this truth is contained as a whole, in the passage under consideration, is *not so*. We might infer it, indeed, from the connection between the ministry and the Church. But the promise under consideration, has nothing to do, primarily at least, with such a connection. It was given to the eleven disciples as bearing a certain character, though not limited to their persons.

Now, it is granted that the title, "disciple" primarily denotes a scholar or learner; and that the first Christians were in a general way called "disciples." In the case of "the eleven" we read, that *they* became followers of Christ, on his saying, "Follow me," or "come and see!" After this, they are spoken of as included among Christ's disciples: for, says St. Luke, He called unto Him His disciples, and of them He chose twelve, whom He also named apostles." And St. Mark says, "He ordained twelve that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils." And although they are after this called "disciples," it is not that they were only private Christians, for they were already chosen to be apostles. No argument, therefore, to this effect can be grounded on the title. But, again, the promise can apply neither to them, nor to their successors, as private Christians, since it would follow that all such Christians are preachers of the Gospel. But this St. Paul denies, when he asks, "are all Apostles? are all prophets? are all teachers?"

But if neither the first, nor the second position is true, then the third must be so: and the promise, "Lo! I am with you alway, even unto the end of the world," applies to "the eleven" and their successors, as Apostles; in other words, proves an Apostolic succession.

As for the other inquiries, whether there are three orders in the ministry, or two, or one only—what are the respective ranks and prerogatives of the *three* orders, since, as Churchmen believe, there are three;—or, again, whether the two lower orders are an extension of the first; whether they were instituted by Christ Himself, or by Him through the Apostles moved by the Holy Ghost—these are inquiries to be answered from other parts of Scripture. Our Saviour's promise proves, as before said, the apostolic succession, and need prove nothing more; for He was speaking to "the eleven," as Apostles on whom, with the "prophets" as a "foundation," the Church is built, "Jesus Christ Himself being the chief corner-stone."

If, however, any would extend the promise to the whole ministry, no objection, perhaps, need be made, as even this supposition would not exclude the apostolic succession, but as certainly would exclude private Christians. And we find the Church so constituted in the days of the Apostles, that without this succession, the ministry should not be, the Apostles only laying hands on, and setting apart men for the work appointed to the several orders of that ministry.

Now, if our reasoning be correct, Christ's promise would lead us to look for Apostles or Bishops as the forerunners and propagators of Christianity, wherever it might be found. Consequently, we *do* find a long, unbroken chain of venerable men, descending from the Apostles, (as they from Christ) extending through eighteen centuries. Around them Christians have clustered and gathered;—before them they have knelt to receive apostolic benediction;—and to them have looked up as their "Fathers in God." They come down to us hallowed by the promised presence of Christ, and they shall continue when we, who this day stand in the presence of some of them, shall be "gathered to our fathers;"—they shall continue, till the last trump summons us to judgment.

This blessing of God, is above all estimation. Let us beware, lest for our sins God remove our "candlestick from His place." Though the crescent may not in this land triumph over the cross, as where that cross at first was planted, yet the body of Christ may lie bleeding and torn, the prey of "false doctrine, heresy, and schism."

It may be said, that in some Churches, God *has* removed the "candlestick from His place." Has, therefore, the promise failed? No. The light in them extinguished, shines elsewhere. Again, it may be said, that Rome, with all her corruptions, maintains at home a mouldering existence, while in our western lands she exhibits a renewed activity, and multitudes throng her gates—that the Churches of the East, benighted as they are, still live, though in a death-like slumber. Too true, alas! but who can say, but that is through the promised presence of Christ, yet lingering around those whom His promise blessed? The East has *her Bishops*—but their office is a standing protest against her errors and her sluggishness. And Rome, too, in the Providence of God, has *her* Bishops;—but she stands a warning to the world and to us, and that office which she has polluted with her unhallowed touch will add to her final curse. What though she establish her schism in our Western Valley, or spread it through this wide republic, that desecrated though sacred office stands a witness against her.

All this may sound strangely and seem strange, but it is for the trial of our faith. Our faith has once been severely tried, and we almost ceased to believe. But the small spark was fanned into a flame, and Christ has been with us since the time when Bishops first touched our shores. This, His presence may be withdrawn, but it will be only when we shall have become unworthy of the blessing. Wherefore, let us "be not faithless but believing." And in the language of good Bishop Hall, "Let me confidently shut up all with that resolute word of that blessed martyr and saint, Ignatius, 'Let all things be done to the honor of God—give respect to your Bishop as you would God should respect you.' My soul for theirs which obey their Bishop, Presbyters, and Deacons. God grant that my portion may be the same with theirs." And in the words of the same good Bishop, let *me* add, "Let my soul have the same share with that blessed martyr that said so. Amen."

For the Churchman.

THE WAYFARING TREE.

A SKETCH IN NORMANDY.

Wayfaring tree! what ancient claim
Hast thou to that right pleasant name?
Was it that some faint pilgrim came
Unhopedly to thee,
In the brown desert's weary way,
Mid toil and thirst's consuming away,
And there, as 'neath thy shade he lay,
Blest the wayfaring tree?—*Howitt.*

There is no part of France more picturesque, curious and interesting to the tourist, than Normandy. Its once ancient capital, the city of Rouen, with its magnificent and famous Cathedral—its dark masses of quaint buildings with their overhanging upper stories, give a gloomy heaviness to the streets, over which the monkish or chivalrous twilight of the middle ages appears still to linger. Its market places and squares, ornamented with sculptured fountains and exquisitely wrought specimens of florid architecture—antique to the last degree—make an impression upon the traveller not readily effaced, especially if he enter this unique old place for the first time, (as it was our good fortune,) by moonlight. Then the pride of the city, its far-famed Gothic Cathedral; an enduring relic of the fifteenth and sixteenth centuries, swells beyond its ordinary proportions, and the grotesque and elaborate carvings ornamenting its gorgeous facade, appear more sharp and delicate when standing out in bold relief in the cold moonbeams. The eye is delighted to behold its solemn and grand interior, in the choir of which are interred the hearts of Richard Cœur de Lion, Charles VII., and Bedford, the brother and uncle of kings, together with many other distinguished men and women. Then the city "sleeps, darkly, on the stream,"—that stream the winding Seine, which flashes in the moonlight like a belt of silver, as the lights and shades of midnight play over its *slumbering surface* like a passing dream. The heights which rise from the shore, laid out in boulevards, impart an additional attraction to the fancy of the loitering pilgrim who seats himself upon an eminence to behold the first or last ray of the setting sun gleam upon a panorama of surpassing beauty—the enduring site of ancient chivalry—the Norman's stronghold—the favorite rallying-place of feudal conquerors and ambitious potentates. It would be a pleasant task for me to dwell and comment upon a place like this—a place dear to the memory of the persecuted Hugenots, who rose up in insurrection on the 16th of April, 1562, and drove their Roman Catholic persecutors out of the town; or met death fearlessly and bravely in fighting for their holy faith on the following October, headed by the heroic Montgommeri, when Charles IX. attacked and carried the town by storm. These remarkable events are worth remembering; events that create an abiding interest in the breast of the protestant; causing him to ponder thoughtfully over earth consecrated by noble deeds, and where once flowed crimson streams of Hugenot blood. Many centuries have since rolled away, yet old chronicles and legends are still fresh in the mind of the true descendant of the Hugenot, as "Judah's palm and Sharon's rose," was ever living in the mind of the devout Israelite. These are fertile themes to dwell upon—themes that revive dim yet unforgotten memorable scenes in past history, and pleasing would it be to us to revive them. But we may not enter upon the task now. Neither do we purpose at this time to describe Rouen and its Cathedral, but to give the reader a brief chronicle of our journey when we departed from this famous city on the route to Harfleur.

The faint, warm streaks of morning light began to vary the uniformly dull gray horizon, as the Diligence in which we were seated passed St. Ouen, a Church belonging to the most ancient abbey in Normandy, founded in 533. We then lumbered along the Rue du Vieux-Palais through the Place de la Pucelle, and the golden beams of the rising sun enabled us to mark a fountain and a statue. On that spot, gentle reader, the heroic Jeanne d' Arc perished in the blazing fagot's pile. Market and peasant women from the lower districts of Normandy, in trim scarlet bodices and high conical-shaped caps, were loitering, gossiping, or busying themselves at that moment round this celebrated site, where once congregated vast crowds of people to behold a horrid, savage execution. Here, centuries ago, placards were carried before Jeanne, informing those assembled of the character of her crime. "She was declared to be guilty of divination, blasphemy, superstition, and of wearing men's attire—a thing abominable in the sight of God!"—and here she died on the 31st of May, 1431, in the twentieth year of her age!

We soon left these memorable records behind us, and the noisy vociferations of our postillion and coachman, screaming and cracking their whips in concert, and the clatter of the heavy vehicle, soon put a stop to a train of thought touching Jeanne, and confounded our pleasant reveries into broken, disjointed fragments of unconnected reminiscences, too frail and evanescent to be remembered.

The rustic scenery on the road-side, however, made ample amends for interrupted reflections. It is usual for the passengers to alight frequently from the Diligence and walk, whilst the weary horses drag the heavy coach up a winding hill. This affords one a good opportunity to view the many interesting objects on the route—the Norman castle, the ruined chateau, or the picturesque dwelling. Luxuriant chestnut and old oak trees often conceal the French peasant's cottage from view; but when it did peep out from its leafy screen, how pretty it looked! Then it displayed its weather-stained walls, its thatched and moss-covered roof, and about it hung a drooping trellis of flowers, or a canopy of grapevines dripping with diamond dew-drops. About the rude porch might be seen clusters of lilacs, jonquils, laburnum, and syringa. Skirting these sylvan-looking retreats was usually a wild coppice, composed of the weeping birch, arcacia, laurel, and flowering shrubbery. It reminded

me very much of England, between which and this part of France the resemblance in manners and customs is thought to be very much alike. Normandy, however, is the most antique, curious, and remarkable. Every thing here seems to have remained stationary for ages—ages quaint and ancient, without a particle of innovation or novelty.

The laticed windows glowed with the blazing light of the crackling fagot piled upon the kitchen hearth, and the dense blue smoke crept lazily above the thatched and vine-clad roof, mingling with the misty vapors of morning. You might behold the cottage family seated at the white deal table, displaying a primitive picture of Norman simplicity and rural life. I may add, they were the most pleasing scenes of the rustic kind I beheld in France. The French peasant is gay and sprightly, but has seldom much taste for rural simplicity. The drum and the braying trumpet have rather more charms for him, than peaceful repose and the drowsy tinkle of the sheep and cow-bell at noon-day or eventide. He rarely babbles of green fields, purling rivulets, or pastoral imagery. His arcadia, if he revel in one, is made up of mirth and merriment—the familiar tunes of some wandering son of Pan; or the lively dance beneath the wayfaring tree at sunset, when some amateur violin player puts the whole village in motion and in a fever of ecstacy by his untaught, and therefore thrice marvellous skill in performing rondeaus and quadrilles.

The wayfaring tree upon the village green of Normandy, like that of England, is in many places the general gathering place or rendezvous for young and old. Its well-worn bench has often afforded a temporary refuge to the faint, weary, and toil-worn traveller. Many pleasing tales and legends are told, and poets have sung of lingering recollections still haunting its fondly cherished, endearing bower, in the olden times of France; and

"Oft, from the gay resort of men,
Thy spreading boughs affliction sought,
And, pensive oft, to seek thy shade,
Perchance the fabling poet stray'd."

Names frequently score the mossy trunk, carved upon it in distant days, and rural musicians with pipe and tabor have sat here to lend a cheerful accompaniment to the rustic fete or festival. These dreamy, but pleasing documents of past times and calm joys, made musing and reflection pleasant and interesting in this part of France. My agreeable associate also enlivened the journey by communicating to me the story of his life; illustrating a happy incident connected with the wayfaring tree. I will endeavor to repeat it again to the reader—to deliver his round unvarnished tale with the same brevity and simplicity it was casually narrated. I noted it down at the time, as it served to adorn one of the many current memorials of the fondly retained village favorite tree, to whom the "faint pilgrim came."

On my journey, I had observed my companion get out of the Diligence at a very ancient-looking hamlet, and during our halt loitered, as I thought, rather affectionately at the foot of a venerable elm tree, seating himself upon a smooth, well-worn bench that encircled it. Soon a lame old man came limping towards him from one of the neighboring cottages: they appeared to recognize each other with unfeigned evidences of great pleasure. They were quickly engaged in conversation, and in parting shook hands with manifestations of much feeling. But my fellow traveller seemed to leave some substantial token, in the shape of gold, in the old man's hand. This little circumstance excited my curiosity; for the traveller generally notices every trivial thing in a strange land. The motives for this generous remembrance were then recapitulated, and I give it without embellishment or additions. Thus ran his story:

My name is Henri Etienne. I was born in the little town of Duclair; a town once of some renown—that is to say, renowned for its rich monastery, and the frequent depredations of the Normans upon it many centuries ago: it has little else to boast of. My early progenitor was a man of some note. He was one of the few brave Hugenots who made their escape in company with the gallant Montgomeri from Rouen, at that dreadful period, when it was attacked by Charles IX., in 1562. My father possessed a large share of my ancestor's military ambition. He was an officer under Marshal Soult, and fought with him on the peninsula, where he was prematurely killed in an engagement. I was too young to remember him; but I recollect, when a brother officer brought my mother his sword and epaulettes, that I cried bitterly, simply because my mother wept as if her heart was breaking. My sympathetic grief soon healed: my mother's never did. I never saw her smile afterwards. There was something inexpressibly grand and solemn in her silent sorrow. She never spoke of it to others, nor did she trouble her friends with her struggles to maintain a decent appearance in the world, and furnish me with proper tutors to enable me to become a protestant clergyman. All this was not done without sore self-denials and inward agony, and no one can properly appreciate it, who has not witnessed a mother's sacrifices and love for her child. She was poor, but she had given me the best education the place afforded. Above all, she had brought me up strictly in the protestant faith; for which I bless her dear memory more than any other gift she bestowed upon me. Often would she remind me of my creed, and impress upon my youthful mind the proud recollection that I was a descendant of a brave Hugenot. In these moments she would be truly eloquent. This was her favorite topic, upon which she dwelt fondly and repeatedly. Another theme was the memory of her only brother, who had been separated from her in early life, having been taken to the Isle of France by a merchant of Rouen as a clerk. He had not been heard from in years, and she supposed him dead, as he was in the habit of writing to her frequently. Communications had ceased for a long time, and no tidings had been received from him. The last account was, that he had embarked for New Orleans, in America. The ship in which he sailed was wrecked on the passage, and all on board believed to have perished. Thus stood our simple history when my mother decided upon sending me to Rouen, instead of Paris, to finish my studies with an old curate, a distant relation and friend of our family. I was furnished with a letter to this ancient representative of the Hugenots. A trifling sum of money, enclosed in an old embroidered purse belonging to my grandfather, was put into my hand. My scanty wardrobe was strapped over my shoulders. A miniature of my mother, set in gold, hung round my neck. It was a cherished relic of her once prosperous days, and as she placed it upon my bosom, warm tears trickled down her sorrowful and anxious countenance. It also contained a braid of her own and my father's hair. I dearly loved my mother, and as I gazed wistfully in her mild, serene countenance, I had a presentiment that it was for the last time. And it was so. I never beheld her more. Her parting gift, however, to me, was a small pocket Bible—the last present of her dear brother. Their names were written together upon the fly leaf of it, with a motto from Fenelon, in the handwriting of my uncle. She had turned down a leaf at this passage, from the Book of Psalms:—"Commit thy way unto the Lord; trust also in him; and he shall bring *it* to pass." She read it to me solemnly, and with that and her blessing still lingering in my ears, I set out upon my journey to Rouen. As the last glimpse of my native town began to fade from view, my feelings overcame me, and I sat down on a little mound by the road-side, and tears came into my eyes. I had stifled my rising emotions before my dear mother. I did not care for her to see me weep. Besides, I thought myself too big, too manly, to cry. But when I came to think and ponder upon all the sacrifices and privations she had endured for my welfare, tears would fill my eyes, and I prayed God would bless and protect her. After this filial ejaculation, I set out again with additional composure, and strengthened resolution. I was now in a fair way of reaching Rouen, when, one evening, in journeying through a lonely part of a straggling wood or forest, three savage-looking men, who afterwards proved to be convicts escaped from prison at Havre, robbed me of the little money I had. One of these miscreants struck me over the head with a bludgeon, and then threw me into a ditch by the road-side. Here I lay I know not how many hours. When I returned to consciousness, and opened my eyes, the moon was up, and pale stars were glimmering in the cold, clear sky of midnight. I felt in my bosom for the miniature of my mother. The robbers had spared that, as well as my Bible; and cruel as they had been to me, I felt even grateful to them for leaving me these treasures. But how to travel without money, was a difficult matter. My means were gone. I was a lone stranger—faint from my wound and loss of blood—weary and toil-worn, and with a burning fever. I dragged my stiffened limbs along as well as I could for a few leagues, and when daylight broke, I was just entering the village we have this moment left behind us. Seeing some shady trees with a bench for the weary wayfarer, I made for it as well as I could, and seating myself, opened my Bible at the passage my poor mother had bade me remember at parting. But I soon sank down, overcome with fatigue and hunger. How long I remained there, I cannot tell. I had committed my spirit to God, and knew not if I should ever awake in this world again. But I did awake to see the blessed sun once more, and found myself in a neat, quiet room, comfortably laid in bed, well curtained round with drapery of snowy whiteness. Two strange faces were peering anxiously over me. One of them was the old man you saw me give some money to just now; the other, to make a long mystery short, proved to be my long lost uncle, whom my mother had for years supposed to be dead. He had just returned from America, where he had amassed a fortune at New Orleans, and was now on his way to Rouen to find out his sister. He was the only person saved when his ship foundered near the coast of America. By the ordering of a gracious Providence, he happened to pass through this village. Seeing a crowd gathered about the wayfaring tree, he ordered the postillion to stop. Just at that moment my kind old lame friend whom you noticed, had opened my vest to give me some air, and was endeavoring to make me swallow a little wine. My forlorn and desolate appearance would probably have prevented any further investigation on the part of my uncle, but for the gold miniature falling out of my bosom at that moment. It quickly rivetted his attention. He recognized the likeness of his much-loved sister, and my strong family resemblance. I need tell no more. My uncle took me with him to Rouen, and finding me determined to study divinity, placed me in a way to pursue my wishes. My poor mother was also made comfortable for the remainder of her days. My uncle was a bachelor, and died some few years ago, leaving me his fortune. I have since become a curate, and have married a descendant of an old Hugenot family, and now live at Rouen. Once every year, on my way to Havre, I pass through this village. I remember, with gratitude to God, the day I first seated myself at the foot of the wayfaring tree, and think of His mysterious Providence towards me. I bestow a sum of money upon the poor old man who ministered to me in my necessities, when I simply thought I had no other friend upon earth but God and my mother. I have now told you, briefly, my story, and we are just entering Harfleur, where we must part. A pleasant journey to you through the rest of Normandy, my fellow traveller, and may you, if in need, find a wayfaring tree, and as much good fortune in meeting with it as I have. With these words, my worthy Hugenot companion concluded his tale, and bade me, kindly, farewell!

D.

For the Churchman.

"Very righteous Godward, but a little twistical manward."

Mr. Editor,—I have had some hesitation in placing the above sentence within inverted commas, because, having no authority at hand, I have nothing but memory to satisfy me as to its being literally genuine. I believe, however, that it occurs in some historical notice of the puritans of times gone by. But one thing is certain. It is too lamentably applicable to many religionists of our day—a fact truly melancholy in the estimation of all who love our Lord Jesus Christ—His doctrines and precepts—in sincerity and truth.

This designation of character has been particularly brought to my mind by certain *ways and means* which I understand have been adopted by *Religious* periodicals for building up their character, and drawing patronage towards them. The amount of these is this: By the gratuitous bounty of the proprietors, or by the kindness of some friend, who is willing and ready to *serve the cause*, A. B. is supplied with the paper. In due time A. B. is credited in said paper with a year's subscription. An object is thus answered. A. B. is published as a patron of the paper; whereas he neither approves of it nor desires it.

Corollary 1. Let all whom it is attempted thus to entrap into an apparent approval of what they cannot approve, have the honesty to come out and say that they do not approve of it.

Corollary 2. Let all our Church papers which are not conscious of being sinners in this matter bear their testimony against such *twistification*.

Postscript. How do I know, Mr. Editor, that you approve not of such *ways and means?* Simply because I believe you to possess that most essential requisite of evangelical piety, and that best proof of being in a justified state—*honesty*. I therefore ask you not only to publish this article, but, if you please, to say whether you think I am right in considering such a measure as that here faulted as of the most ungodly character, and as one of those procedures which, in the hands of Christians, furnish the most plausible weapons to those who make war against the faith, holiness, and virtue of the Gospel. I am not conscious of being overweening in my notions of religious purity and consistency; but I do think that both are violated by what has given rise to this communication.

EVANGELIUM.

For the Churchman.

BISHOP WHITE—BISHOP HOBART—BISHOP GRISWOLD.

Mr. Editor,—I regret that I have not by me, at this moment, a number of the Christian Witness with which a friend kindly furnished me some time since. It contained a part of the Biography of our venerable Senior Bishop. I was struck, however, at the time, with an error which I intended to notice; but circumstances have prevented my doing it until now, when the advantage of having the paper by me is lost, and I must trust to my recollection. I believe, however, that that is circumstantially correct.

In the above mentioned biography notice is taken of Bishop Hobart's official priority to Bishop Griswold; and it is represented in the following light: Bishop Griswold was Bishop Hobart's senior in years: he was elected about a year before Bishop Hobart: he was elected a diocesan, whereas Bishop Hobart was elected an assistant Bishop: but yet the act of consecration was performed first in Bishop Hobart's case, both being consecrated during the same service; and this priority of consecration was for the purpose of giving Bishop Hobart official seniority over Bishop Griswold, and therefore, in an event ordinarily probable, presidency in the house of Bishops.

I know not, Mr. Editor, who is the author of the above mentioned biography of Bishop Griswold; and I am glad I do not; for I think that he would have had no difficulty in informing himself, if he had chosen to seek the information which a biographer should have, that he has thus cast a reflection on the memory of the late Bishop White which his character does not deserve. It would appear, from his account, that there was in the mind of that venerable man a design to place, by his own will, Bishop Hobart above Bishop Griswold. This is not true. A reference to Bishop Griswold must have satisfied the writer that it is not true. Having a deep reverence for the character of our episcopate, I have looked into this matter. The fact I find to be, that Bishop White frequently, on all occasions which called for it, and particularly *in the house of Bishops in* 1832, avowed the principle on which he had acted in consecrating Bishop Hobart before Bishop Griswold. It was a principle derived from that which actuated the Archbishop of Canterbury, in the consecration of himself and Bishop Provoost. The seniority was given, in this instance, to Bishop White, because he was the *senior doctor of divinity*. Bishop White deemed it right to act upon the principle of that rule, established undoubtedly in the Church of England, to whose polity, as far as applicable to the circumstances of our branch of the Church, that venerable man felt it proper to conform. Bishop Hobart *was*, Bishop Griswold *was not*, a Doctor of Divinity. The rule, of course, if at all right, was *now* right, because the question was not between junior and senior doctor, but between one who *was* and one who *was not* in that rank.

Thus far, I humbly think, the question is settled as to whether Bishop Hobart's seniority was a *personal* concern, and therefore injurious to the memory of Bishop White; or whether it resulted from a *principle* in which this venerable prelate, *whether right or wrong*, was honest and sincere.

The truth is, as I am informed, that on the occasion of the consecration, in 1832, of *the four bishops*, the Bishop of this Diocese moved the resolution, which is now a law, that when two or more Bishops are consecrated at one time, priority *of election* shall determine seniority. And it was on this occasion that Bishop White avowed, as he had frequently done less formally, the principle on which he had acted in the case of the consecration of Bishops Hobart and Griswold. He acceded, however, to the proposed regulation respecting seniority in similar cases, and it became a law.

I have only to add the request, that the Christian Witness, and the papers which may have copied its biography of Bishop Griswold, will insert this article, in justice not only to the general cause of truth, but also to the memory of Bishop White, who is presented, in that biography, in a light far different from what all who knew him know to have been his real character.

RIGHT.

For the Churchman.

Rev. and dear sir,—In an old work, "De Visitatione Infirmorum," I find the following form, by Anselm. How simple and straight forward was the theology of his day!

"Q. Frater, lætaris quod in fide Christiana moriaris?
R. Etiam.
Q. Fateris te non ita bene vixisse, sicut debuisti?
R. Etiam.
Q. Fateris te tam male vixisse ut meritis tuis æterna poena debeatur?
R. Etiam.
Q. Pœnitet te?
R. Etiam.
Q. Habes voluntatem emendandi te si spatium haberes vivendi?
R. Etiam.
Q. Credis quod Jesus Christus, filius Dei, natus fuit ex Mariâ Virgine beatâ?
R. Etiam.
Q. Credis quod Jesus Christus, filius Dei, pro te mortuus fuit?
R. Credo.
Q. Agis ei gratias propter ista beneficia?
R. Etiam.
Q. Credis te non posse nisi per ejus merita salvari?
R. Etiam.
Quo expleto dicat infirmus ter, In manus tuas commendo spiritum meum."*

Subjoined to this is a longer form, by Archbishop Laud, which I will endeavor to send you at another time.

M. N.

* A translation is annexed for the gratification of the English reader:
Q. Brother, dost thou heartily desire to die in the Christian faith?
A. I do
Q. Dost thou confess that thou hast not lived well, as thou oughtest?
A. I do.
Q. Dost thou confess that thou hast lived so ill, that eternal punishment is due to thy own deserts?
A. I do.
Q. Art thou sorry at heart?
A. I am.
Q. Dost thou resolve to amend if thy life should be prolonged?
A. I do.
Q. Dost thou believe that Jesus Christ, the Son of God, was born of the Virgin Mary?
A. I do.
Q. Dost thou believe that the same Jesus Christ, the Son of God, died for thee?
A. I so believe.
Q. Art thou thankful to him for these benefits?
A. I am.
Q. Dost thou believe that thou canst be saved through his merits alone?
A. Yes; through him alone.
Having thus finished, the sick man shall thrice say, "Into thy hands, O God, I commend my soul."

THE CHURCHMAN.

SATURDAY, JULY 11, 1840.

TEMPERANCE MOVEMENTS.

The account which we lately copied from some of our exchange papers, attributing to Father Mathew a disposition to work on the superstition of the people by a pretension to miracles, would seem, from his own statement, to be incorrect. However the idea originated, he assures the world that he has taken pains to discourage it, and that he gives no countenance to superstition or delusion of any kind. As we aided in circulating the report, we deem it fair to insert the contradiction.

Mr. Mathew is said to be a sensible and philanthropic man, and the results of his influence over the people, after due allowances for exaggeration, are among the remarkable phenomena of the day. Not less than one million, it is said, have received the pledge from his hand alone, and the reformation produced in consequence, physical, social, moral, and religious, is described as incredible. A sympathetic movement has commenced among the Romanists in this country. An association has been formed among them in Philadelphia, on which occasion a Pastoral Letter was read and a discourse delivered by Bishop Kenrick, describing the object of the association. The Catholic Herald says:

"After the reading of the Bishop's Letter, &c., the pastor of the Church, Rev. F. X. Gartland, and assistant pastor, Rev. E. J. Sourin, advanced to the front of the altar, and kneeling, pronounced aloud the pledge: 'I promise to abstain from all intoxicating drinks, except used medicinally, and by order of a medical man: and to discountenance the cause and practice of intemperance.' They rose, and turned towards the congregation: and it would have filled any Christian heart with gladness, to behold from one extremity of the sanctuary to the other, a compact line of men kneeling at the communion rail; among whom were several of the most prominent members of the congregation—gentlemen, distinguished not only for the practice of temperance, but we may say, for every manly and Christian virtue.

"The two clergymen, commencing in the centre of the line, went north and south along the rail, writing down the name and number of each; while an assistant presented them with a certificate of membership, containing the pledge, several appropriate passages of holy writ, &c. Then while all still remained kneeling, the pastor read aloud the pledge, which was repeated by all present."

The like ceremony took place in other Romanist churches of Philadelphia, and was repeated, as we are informed, with similar effect on Sunday evening last, in one of the Romanist churches in this city. The people would seem to be actuated by a sympathetic impulse, not unlike that which pervades a community during one of our American revivals, moving them to come forward *en masse*, renounce their habits of intemperance, and take the *vow* which separates them forever from the use of all that intoxicates. Whatever be the springs of the movement, it is most sincerely to be hoped that the effect may be the permanent reformation of drunkards.

Two new works, also, Bacchus and Anti-Bacchus, the former a prize essay and the latter its most successful competitor, which have recently issued from the press in England, and are republishing in this country, are confidently spoken of as having settled the scriptural question respecting the use of wine, and, to use the language of the American Temperance Union, "vindicated God from pronouncing a blessing on intoxicating liquors," and opened the way for the resumption of the ground that the use of wine is a sin. The works mentioned are said to prove that alcoholic wines were almost unknown to the ancients; the inebriating power being the effect of drugs.

This demonstration of Romanism is exceedingly favorable to its interests in our country, and will probably change a portion of the Protestant press from the extreme of unmerited obloquy to the opposite one of vulgar panegyric. Already the American Temperance Union contains a full-length portrait of Father Mathew, with a history of his life and labors. The Romanists make a distinction between precepts of law and counsels of perfection, by means of which they are enabled to press total abstinence as a meritorious work of supererogation. Their coadjutors, it may be hoped, will not lose the benefit of the distinction, though subversive of their ultra theory of justification, in which case we shall be spared the discussion of the question whether the use of wine be a sin. The theory of vows and the denial of the cup to the laity, are further advantages possessed by the one party, which the other have already in a measure anticipated.

Thankful as we most sincerely are for the reformation of the intemperate, we must still adhere to the inculcation of temperance on the ground of principle, and without the appliances of supererogatory vows and fraternities, pledges and associations with which men corrupt the simplicity of the Gospel. In the use of the means and motives afforded by the Gospel and the Church, we may advocate temperance and other moral duties without exciting the wild, inquisitorial and denunciatory spirit which worldy tempers infuse, and without entangling ourselves with the political combinations which worldly expedients are apt to engender. The results of such a course will be less brilliant, but more uniform and lasting; and what is more, they will be the fruits of faith, and so counted among those good works which are, for that reason only, pleasing and acceptable to God through Christ.

We have received "A Report of the trial of the cause of John Taylor vs. Edward C. Delavan, prosecuted for an alleged libel; tried at the Albany Circuit, April, 1840." The precise question involved in the suit was thus stated by the court in a previous trial:

"That six or seven years ago, (that is, previous to the publication,) the plaintiff caused his malting establishment on the hill in Albany, to be supplied with filthy, putrid water, such as is taken from pools, gutters, and ditches, in which were dead, putrid animals; that the water was often so foul and polluted as to be green on the surface, and nearly as thick as cream with filth; that such water had been used by the plaintiff for several seasons, in malting for his brewery; and that steep-tubs, used for that purpose, which usually contained seven hogsheads, had a deposite of ten or twelve inches of the most filthy matter, that settled to the bottom of them. This is the essence of the charge as laid in the declaration, as understood by the general reader, and which the defendant was bound to justify."

The Report forms a pamphlet of forty-eight closely printed pages, almost wholly occupied with the depositions of witnesses. The defendant undertook to establish the truth of the alleged libel, the substance of which is given above, as published a few years ago in a Temperance paper under the conduct of Mr. Delavan; and the testimony adduced in his behalf more than covers the ground taken, and goes into all the disgusting particulars necessary for the purpose. The plaintiff argued that pure air and water were necessary for the purposes of brewing, and were recommended by the best writers to ensure the excellence of the beverage; and he attempted to rebut and explain away the evidence brought by the defendant. The damages were laid at $74,000, and the jury, after an hour's consultation, rendered a verdict of *sixpence* damages, throwing the costs of the suit on the plaintiff.

Thus, as we understand the matter, the fact is established, that the malt liquor which has been thought to be the best made in the country, has been made of "filthy, putrid water, such as is taken from pools, gutters and ditches, in which were dead, putrid animals; water so foul and polluted as to be green on the surface, and nearly as thick as cream with filth." The defendants insinuate that water of this quality is preferred, in order to promote fermentation, or to save the expense of transportation. In either case, as fermentation and villany are governed by the same laws abroad as at home, (such at least is the dictate of patriotism,) the best Champaigne and Madeira may prove to be no better than beer and porter. In this event, men must either give up the use of wine, or expand their creed in the transmutation of substances. It is hard to tell what to make of the decision; or to say why the laws which sustain Mr. Delavan in his alleged libel do not provide for the arrest and execution of those against whom the libel is proved. If an indictment cannot be found against Mr. Taylor and his brother brewers for fraud and murder, there should at least be a revival of the old statute, that they may be burnt for sorcery and witchcraft. To be serious, and presuming as we must from the report of the trial that Mr. Delavan's allegations have been abundantly sustained, it is but justice to say, that this gentleman deserves credit for his courage in exposing a vile system of imposture, and for his firmness in resisting the powerful combination that was made to intimidate and to crush him. The report, which is rather a curious document, may be had of Erastus H. Pease, 82 State-street, Albany, at the rate of $5 per hundred.

ST. PAUL'S COLLEGE.—The National Festival was celebrated at this institution with suitable demonstrations of joy. As the day fell on Saturday, the fire-works which have been usual on the evening of the fourth were exhibited on the evening previous. It was a brilliant display, comprising all the chief varieties usual in the like exhibitions, and kept the youthful spectators during the whole of the evening highly delighted with its fantastic combinations. Next day an appropriate service, with animating music, was celebrated in the chapel. About 10 o'clock, by a previous arrangement, a choir composed of beneficiaries from the Institution for the Blind in this city, made their appearance under the conduct of their benevolent and indefatigable teacher, Mr. Reiffe. The choir was conducted into the large study, where they performed several long and complicated pieces of music with much effect, and, as was said by competent judges, with remarkable correctness. On this occasion the Rev. Dr. Schroeder, with the young ladies from St. Ann's Hall, and a number of ladies and gentlemen from Flushing and the vicinity of the Point, were present by previous invitation. The beneficiaries composing the choir were then examined by the Rev. Dr. Schroeder and Professor Gill, and gave surprising proofs of their proficiency in Reading, Arithmetic, Geography, &c. It was a sight unspeakably gratifying, to see a band of youths, just entering on manhood, on whose sightless balls the light of heaven had never shone, approach the BIBLE, which was spread open before them, turn to any passage to which they were referred, and by reading it with prompt and distinct utterance, give proof that the light of the Divine Word had found access to their minds. The Rev. Mr. Van Bokkelen of the College explained to the audience the process by which the blind acquired their skill in reading and other branches of education, and especially in music, difficult pieces of which were committed to memory by the aid of notes raised on paper. The Rev. Dr. Schroeder also gave an *impromptu* address in allusion to the exercises, interspersing several anecdotes illustrative of the power of touch and memory, when cultivated without the advantage of sight. It being understood that a gratuity would be gratefully accepted by the blind pupils, a purse of about $70 was made on the spot for their relief. The company then withdrew to another part of the building, and after a hospitable refection, the boats were manned by the pupils, and the blind and several of the guests were rowed about on the river. The remainder of the day was spent in the like recreations, and passed off without an accident, and greatly to the delight of the boys and young men who are finishing their education at St. Paul's, as well as of the instructors and visitors, who seemed to renew their youth by sharing in the innocent hilarity of the occasion.

On return to the city, after an absence of two days, we find an accumulation of papers the particular acknowledgment of which we must defer to our next. Among them we are pleased to observe an obituary notice of Mark W. Collet, Esq.

The article from Lexington, in regard to the late change in what *was* a Theological Seminary, bears we believe a correct testimony to the Rev. Mr. Winthrop's services; but as it would probably lead to a controversy of a personal nature, we have thought best not to insert it.

We think "Evangelium" right in reprobating the underhanded course which he has brought to light; and hope that all our contemporaries will be able to unite with us in expressing the same opinion.

GENERAL THEOLOGICAL SEMINARY.

The names of the speakers and the subjects of their dissertations at the late Commencement, may be learned from the following extract from the programme.

Dissertation—"The Childhood of the Soul,"—by Charles Aldis, A. B.
Dissertation—"The Abuse of Private Judgment in Matters of Religion,"—by William White Bronson, A. M.
Dissertation—"The Latter day Glory,"—by Freeman Clarkson.
Dissertation—"Meditative Piety,"—by Thomas F. Fales, A. B.
Dissertation—"Imitation of Saints,"—by Paschal P. Kidder, A. B.
Dissertation—"On the Propriety of Festivals and Fasts,"—by Theodore B. Lyman, A. B.
Dissertation—"What is Truth?"—by William H. Moore.
Dissertation—"Christ the Effectual Power of Reformation,—by Louis L. Noble, A. B.
Dissertation—"The Unreasonableness of Infidelity,"—by J. A. Spencer, A. B.
Dissertation—"Ground of our Faith in the Apostolic Succession," Matt. xxviii. 20,—by Albert D. Traver, A. M.

REV. RALPH WILLISTON.—An obituary notice of this aged clergyman was some time ago sent to us, but accidentally mislaid. He was originally awakened to a sense of the importance of religion in the Methodist Church; and, as was natural, attached himself to that denomination, not only as a member, but as a minister. In this capacity his labors were blessed. Devoted, however, in his spirit, to the good of his fellow creatures, he subsequently received orders in the Episcopal Church, to which he always felt an inexpressible degree of attachment, as, in his own language, she was the Mother Church. For the Methodist Church, however, he always retained a regard. In his devotion to the cause of the Church, he had the happiness to witness many good results; and, indeed, none that did not bring with them spiritual satisfaction. The spark he caught at first burst into a holy flame, which prompted him to avail himself of such a field as would be most conducive to the welfare of his fellow men, and the glory of his Master.

Circumstances at times had the effect to damp his holy ardor: such, for instance, as a large family, which called constantly for pecuniary means—for purposes of education, &c. But this was overcome by his faith in that God who never neglects his servant, but who says, "Lo, I am with you alway."

He was formerly the minister of Zion Church, in this city. His latter years were spent near Williamsburgh, on Long Island, at which place he resided when called to his reward.

TENNESSEE.—In another column will be found the proceedings of the last Convention of the diocese of Tennessee. The Address of the Bishop and also the parochial reports will be inserted in future numbers of our paper. For the present, we annex the report of the Rev. Mr. Smith, the rector of the Columbia Female Institute.

To the Right Rev. James H. Otey, D. D.

The Rector of the Columbia Female Institute respectfully reports to the Bishop of the Diocese, that the arduous labors of his office have so far disqualified him for public duty in the Church, that he has been able only on a few occasions to render any aid to the Right Reverend Rector of this parish. On the first Sunday after Easter, he administered the holy communion to a sick parishioner in the absence of the Bishop.

Disastrous as the times are, our Institute continues flourishing. It embraces a larger number of pupils than it has ever had heretofore, and also a larger and more efficient corps of teachers.

The religious services and instructions of the Institute are in exact conformity with the principles of the Church. Their happy influence over the principles and the deportment of our interesting charge, is highly cheering. Some of the best friends of this enterprise feared the impracticability of excluding such a family of boarders from promiscuous society, and the gayeties of the world, and of limiting their expenses to such things only as their teachers approved. The actual working of these plans has proved that we did not expect too much either from the good sense of our pupils, or from the confidence and co-operation of their friends. Our discipline has steadily aimed at accomplishing its purposes by the gentlest means possible, and in many instances it has wrought the happiest reforms in dispositions that had been previously strangers to self-control. The Rector states with the liveliest interest, that in some of these cases the delightful reform was confessedly brought about by virtue of private prayer—first tried, and its blessed influences first experienced, the pupils being members of this household.

F. G. SMITH.

May 1, 1840.

NEW YORK REVIEW.—The articles of the July number are, the Constitutional History of Greece and the Democracy of Athens; the Country around Rome, its climate, culture and condition; University Education; Sir Walter Scott; American Finances and Credit; the Smithsonian Bequest; and De Toqueville's Democracy in America. The Critical Notices are seventeen in number.

The editor, we observe, "distinctly disclaims" the charge of disingenuousness against Swords, Stanford & Co., which was thought by many to be implied in his former remarks on their edition of Coleridge.

The soundness of the policy advocated in the article on American Finances is a point which it is beyond our province to discuss. We copy the concluding paragraph for the principle which it assumes and inculcates, viz., the inseparable union of Christian morality with commercial and national prosperity.

"It is to Americans then we speak, and as Americans we speak, and as patriots we address them. If ever there was a hinging point in the moral fortunes of the American people, it is now; for now are we being weighed in the balance—the scales are equipoised, and a breath or one silent vote may turn the scale, and determine once and for ever whether the stamp upon our country's fame shall be one of base or sterling coin. 'Prompt to borrow and impotent to pay,' is the sneer that has already been cast on our halls of popular legislation; and the assertion currently made and widely believed, that our political leaders are as 'afraid to ask,' as our people are 'unwilling to give,' the means of meeting the interest on debts created by their own acts, and expended for their own benefit. On this count, before the bar of Christian Europe, and in the face of expectant millions, our country and its institutions stand now arraigned, and the judgment once passed is as fatal as it is irreversible. If one of condemnation, though resulting from the act of but a single member of the confederacy, the American flag droops for ever—no after repentance can efface the blot—no subsequent prosperity bring respect—no military trophies gathered under its paled stars ever clothe with honor a name once branded with commercial infamy. Nor is this all; not only is it the flag of America, but the standard of freedom, that will thus be trampled in the dust, for none other can ever march on to glory under that soiled banner: the experiment of self-government and equal rights will be at an end, and in the estimate of scornful Europe put down as a mistake and a failure; and so far doubtless will they be in the right, in the conclusion that it can never be tried angain under fairer auspices than it has been here tried, by the best of the Anglo-Saxon race, upon the richest of Anglo-Saxon inheritances."

The notice of Mr. Southgate's tour contains the following gratifying recognition of a fundamental truth:

"In regard to efforts which may be made by Western Christians for the revival of pure religion among the old Churches of the East, we rejoice exceedingly to find that Mr. Southgate has not only the good sense, but the sound principle, to perceive that the only lawful mode, as well as the only one likely to result in permanent good, is to act under and in harmony with the proper authorities of those churches—exciting in them the desire, and aiding them in the work of reformation. For with all the ignorance, corruption, and decay of spiritual life in those Eastern Churches, they are still branches of the One True Church Catholic; they have a valid Episcopacy and Ministry; they have the Sacraments; they have the Apostolic and Nicene Creeds, and a Liturgy which is for the most part Primitive and Catholic. No missionaries from the West should go among them, who in their zeal for the revival of spiritual religion, would think lightly of the sin and guilt of producing schism—of acting without or in opposition to the proper authorities of those Churches."

And the notice of Mr. Tappan "On the Doctrine of the Will determined by an appeal to Consciousness," refers in the following terms to the present condition of the Presbyterian Church:

"But to turn to the work before us. The present is but one of the many indications among us of the revolution at the present moment openly or secretly at work within the bosom of the Presbyterian Church in our country; a re-

bellion, it may be said, of the heart and the reason against dogmas imposed by an unscriptural because metaphysical creed. That this movement is destined to become a volcano within that body, we doubt not; all things show it. Its inward rumblings are already heard throughout our land; its opening vents pour forth, some cloud and smoke, some red hot burning lava. Coleridge and his philosophy are among the stepping-stones which some make use of to effect their escape from the overwhelming torment, while others look more wisely to antiquity and the faith of the Church Catholic. For ourselves, we feel satisfied that they will find no rest, till, casting off the meshes of a metaphysical theology, they are content to rest in the simple scriptural faith of the Church Universal; neither seeking themselves to be wise above what is written, nor to impose on the conscience of others a heavier burthen than those necessary things, which make up the universal creed of the Church in all ages. That alone, we think, is their point of rest; and, until they reach it, their necessary condition will be as it has been—that of restless oscillation—between extremes—the poles of fanaticism and infidelity. We hail, therefore, this work, and its right decision on this subject, as a needful medicine, at least, for stomachs gorged with foul metaphysics; it will serve to purge the bosom of that perilous stuff; it strikes at the root of the evil—the denial or the loss, through vain philosophy, of that which is and must be, the vital principle of all religion—the distinct recognition of FREE WILL in man—THE POWER OF CHOICE BETWEEN GOOD AND EVIL. The denial or the loss we say of this fundamental truth of reason and fall of our nature, has been the canker worm that has long blighted, and will continue to blight, the fairest promise of Christian faith, in every denomination that holds it."

For the Churchman.

An Ordination was held in Christ Church, Greenwich, Connecticut, on Tuesday, the 23d inst., by the Right Rev. William H. Delancey, D. D., Bishop of the Diocese of Western New York, at the special request of the Right Rev. Bishop Brownell, D. D., of Connecticut, who was absent from ill health.

The Rev. B. M. Yarrington, who had labored assiduously for nearly 18 months in his united and zealous parish, was admitted to the holy order of the Priesthood, and Mr. John Purvis to that of Deacons.

The solemnity and interest of the services were much enhanced on this occasion, by the attendance of twelve of the neighboring clergy; by the very able and eloquent sermon preached by the Rev. T. W. Coit, D. D., of Trinity Church, New Rochelle; and by the reverent and singularly impressive manner in which the Ordination services were conducted by the *youngest Bishop* of the Church, officiating then for the first time, in her *oldest* Diocese.

Morning prayers were read by the Rev. P. S. Chauncey, of Christ Church, Rye; and the lessons by the Rev. W. A. Curtis, of St. Thomas' Church, Mamaroneck. The letter of request from Bishop Brownell to Bishop Delancey, in pursuance of which the Ordination was held, was read by the Rev. A. S. Todd, of St. John's Church, Stamford.

The candidate for Deacons' Orders was presented by the Rev. E. W. Wiltbank, of Christ Church, Stratford, and ordained by the Bishop. After which, he was assisted in the laying on of hands in the ordering of the Priest, by the Rev. Dr. Coit, and the Rev. Messrs. G. S. Coit, A, S. Todd, E. W. Wiltbank, and D. Ogden, "*of the Presbytery*."

In the administration of the Holy Communion, the Bishop was assisted by the Rev. Mr. Chauncey; and besides the clergy above named, there were also present and assisting on the occasion, the Rev. Mr. Hoyt of St. Stephen's Church, Ridgefield; the Rev. Mr. Partridge, of St. Matthew's Church, Bedford; and the Rev. Mr. Thayer, of New Rochelle.

TO CORRESPONDENTS.

An account of the Dedication of the Church at Cold Spring, with several other articles, came too late for this paper.

The Rev. Alexander Hamilton Vinton, of Providence, R. I., was on Monday last unanimously elected Rector of St. Paul's Church, in this city.—*Philadelphia U. S. Gazette.*

From the Christian Witness.

BISHOP GRISWOLD'S TOUR IN RHODE ISLAND.

On Monday, June 1st, the bishop, in company with the Rev. Dr. Vinton and Rev. Mr. Rouse, proceeded to Westerly, where divine service was held in the evening, and a sermon preached by Mr. Vinton. Tuesday, 2d, the bishop visited Kingston, and the Rev. Mr. Rouse preached in the evening. Wednesday, 3d, at Wakefield, the bishop preached in the morning. Service was had in the evening, when Dr. Vinton preached. On Thursday, Rev. Mr. Hathaway preached in the morning, Rev. Mr. Rouse in the afternoon, and Dr. Vinton in the evening. On Friday, Dr. V. preached in the evening; and on Saturday, 6th, afternoon services were held at East Greenwich. Sunday, 7th, was spent in Providence, where the bishop preached in the morning, and confirmed twenty persons. He was at St. Stephen's in the afternoon, and confirmed seven persons. At St. John's he preached in the evening, and confirmed eleven. On Monday, eight persons were confirmed at Pawtucket; and on Tuesday, the bishop met the annual convention of Rhode Island at the same place. The convention sermon was preached by the Rev. Mr. Waterman, and the bishop administered the sacrament. Other religious exercises were held, and the bishop returned to his family in Boston on Wednesday. The tour was one of much interest, and we wish we were able to give a more full account of it.

Rev. John H. Rouse has been transferred from Connecticut to the Eastern Diocese.

Confirmation and Ordination.—On Trinity Sunday, June the fourteenth, the Rt. Rev. Dr. Griswold, bishop of the Eastern Diocese, visited St. Mary's Church, Newton, Lower Falls, where ten persons received the apostolic rite of confirmation.

The feast of Trinity being one of the stated times of ordination, the bishop admitted in the same church Mr. Edward J. Stearns, late a minister of the orthodox Congregational denomination, to the holy order of deacons.

The service of the desk was performed by the Rev. Mr. Babcock, of St. Paul's, Dedham; the candidate presented by the Rev. Mr. Baury, rector of the parish. The bishop administered the sacrament of the Lord's supper, assisted by the reverend clergymen present, after having preached twice to large and very attentive congregations.

Bishop Griswold's visits to St. Mary's are always looked forward to by the pastor and his flock with much pleasure and satisfaction, while the present was one of peculiar interest and solemnity.

DIOCESE OF TENNESSEE.

From the Journal of the Twelfth Annual Convention of the P. E. Church in Tennessee, held at Immanuel Church, La Grange, on the 6th—9th May, 1840.

The Twelfth Annual Convention of the Protestant Episcopal Church in the diocese of Tennessee, met at La Grange, in Immanuel Church, 6th May, 1840.

Prayer was offered by the Rt. Rev. James H. Otey, D. D., *ex officio* President of the Convention.

The names of clergymen entitled to seats were called according to the following list furnished by the bishop: the Rev. John Chilton, William Thomas Leacock, Samuel George Litton, Albert Arney Muller, D. D., Franklin G. Smith, Daniel Stephens, D. D., Thomas West, J. Thomas Wheat, Philip William Alston, Edward Reed; of whom there were present the Rev. Messrs. S. G. Litton, Thos. West, J. Thos. Wheat, P. W. Alston, and Edward Reed.

The list of parishes entitled to representation by lay delegates in this convention was then read as follows: Christ Church, Nashville; St. Paul's, Franklin; St. Peter's, Columbia; Trinity, Clarksville; Immanuel, La Grange; St. Luke's, Jackson; St. Paul's, Randolph; Zion, Brownsville; Calvary, Memphis; St. James', Bolivar; St. Stephen's, Pulaski; St. Thomas', Sommerville; St. Andrew's, Fayette County; St. Mark's, Williamsport.

Certificates of the election of delegates from these several parishes being called for, it appeared that there had been appointed from

Christ Church, Nashville, John Williams and Thomas Maney.

St. Peter's, Columbia, Samuel P. Walker, Wm. J. Polk, and Lucius J. Polk.

Immanuel, La Grange, Thos. Booth, Jno. J. Potts and Thos. G. Polk.

St. Paul's, Randolph, Adlai O. Harris, Ruffin Smith and James J. Alston.

Calvary, Memphis, John Pope and John Pollard Trezvant.

St. Andrew's, Fayette County, Dabney Collier, sen., Dabney C. Collier, jun. and Nathaniel Hunt.

Of whom there were present, Messrs. Thos. Booth, John J. Potts, Adlai O Harris, Ruffin Smith, John Pollard Trezvant, Dabney Collier, sen.

The Rev. Mr. Wheat having been re-elected Secretary for the ensuing ecclesiastical year, the Convention was declared by the President to be duly organized; and, agreeably to the Canon, adjourned for the purpose of attending divine service, to meet again at three o'clock.

The morning prayer was read by the Rev. Mr. Alston, and the sermon was preached by the Rev. Mr. Chilton, from 2 Cor. iv. 5.

Wednesday, 3 *o'clock.*

The Convention assembled pursuant to adjournment.

Upon the accepted certificates of canonical authority, there were added to the list of delegates, Samuel Dickins, Wm. H. Stephens and Julius Johnson, from *St. Luke's Church, Jackson;* E. H. Shepperd, S. Oldham and John F. Jett, from Zion Church, Brownsville; of these Samuel Dickins, S. Oldham and John F. Jett appeared and took their seats.

The minutes of the morning session were read and approved. On motion,

Resolved, That the Rt. Rev. Dr. Polk, Missionary Bishop, be invited to a seat in this Convention, and that a chair be provided for him on the right of the President.

Resolved, That any clergyman not belonging to this diocese who may be present during the sitting of this Convention, be invited to seats in the same.

The Rules of Order of the last Convention were adopted for the government of this.

The Bishop then read his Annual Address. [We shall publish it hereafter.]

On motion, *Resolved*, That there be appointed a Committee on the Support of the Episcopate, and that it consist of one clergyman and as many laymen as there are parishes represented, one from each. On this committee the chair appointed Rev. Mr. Alston, S. P. Walker, Thomas G. Polk, Samuel Dickens, A. O. Harris, Samuel Oldham, John Pollard Trezvant, and Dabney Collier, sen.

The President having requested Bishop Polk to take the chair, retired.

The following preamble and resolution were read:

Whereas it appears that the parish of Sommerville was virtually extinct during the time in which the debt to the Episcopate has been accumulating:—*Resolved*, That St. Thomas' Church, Sommerville, be released from the payment of the sum due the Episcopate from the said parish, and that the Convention of the diocese assume the same.

It was moved to amend the resolution by striking out the latter clause, "and that the Convention assume the same."

After some debate, the further consideration of it was postponed to the afternoon session of the morrow.

Adjourned till 9 o'clock, Thursday morning.

Thursday, May 7.

Mr. Walker, of Columbia, appeared and took his seat.

The minutes of Wednesday were read and approved.

The Bishop, on behalf of the "Missionary and Education Committee," reported, orally, that the sum of one hundred and fifty dollars, being a part of the collection taken up at Randolph, during the sitting of the last Convention, is all that has come into their hands during the past year; and of that sum, one hundred dollars were appropriated to the Rev. Dr. Stephens, and fifty dollars to the Rev. Dr. Muller.

"The "Standing Committee" chosen for the ensuing year are, Rev. Mr. Wheat, Rev. Dr. Muller, Francis B. Fogg and John Shelby.

Rev. Messrs. Litton and Wheat were appointed Trustees of the "General Theological Seminary," on the part of this diocese.

Rev. Messrs. Alston, Litton, Reed, and Wheat, F. B. Fogg, John Pope, Thos. G. Polk, and A. O. Harris, were chosen delegates to the next Convention.

The Missionary and Education Committee are, Rev. Messrs. Smith and Wheat, Wm. J. Polk and James H. Thomas.

Rev. Messrs. Reed and Wheat, M. Watson and John Shelby were re-appointed a Committee on the Book Depository, of which the Bishop is, *ex officio*, President.

The Journal of the Standing Committee, for the past year, was read; and on motion, the recommendation of a plan for the support of the Episcopate, was referred to the committee appointed yesterday on that subject.

Adjourned till 3 o'clock.

3 o'clock.

The names of Calvin Jones, John H. Bills and Edwin Polk from St. James', Bolivar, were added to the list of delegates: present John H. Bills and Edwin Polk.

On motion, the order of the day being a resolution and proposed amendment, respecting St. Thomas' Church, Sommerville, was taken up and referred to the committee on the support of the Episcopate.

John H. Bills was added to the said committee.

The Treasurer's report was read and laid upon the table.

Adjourned till 9 o'clock, Friday.

Friday, May 8.

The minutes were read and amended.

The Rev. Mr. Wheat was added to the Committee on the Support of the Episcopate, and

The Convention adjourned till 9 o'clock, Saturday.

Saturday, May 9.

The names of Thomas Dixon and J. H. McMahon were added to the list of delegates.

The report of the Treasurer of the Missionary and Education Committee was read and referred, together with the report of the Treasurer of the Convention, to A. O. Harris and John H. Bills as an Auditing Committee.

That Committee had leave to retire, and forthwith avouched the correctness of the reports, and suggested a modification of the latter to be made by the Secretary. The reports were accordingly received, and ordered to be appended to the Journal.

John Anderson was unanimously re-elected Treasurer of the Convention.

The following assessments were made for defraying the contingent expenses of the present year, viz:

Christ Church, Nashville, $50; St. Peter's, Columbia, 50; Immanuel. Lagrange, 30; Calvary, Memphis, 30; St. Paul's, Randolph, 30; Trinity, Clarksville, 20; St. Luke's, Jackson, 20; Zion, Brownsville, 15; St. James', Bolivar, 10: St. Andrew's, Fayette Co., 10. Total, $265.

The Committee on the support of the Episcopate made a report, which was read and laid upon the table.

A resolution was offered fixing the place and time of meeting of the next Convention, which resolution was also laid upon the table.

Five hundred copies of the Bishop's Charge, and as many copies of the Journal of this Convention, were ordered to be printed and distributed among the several parishes, under the direction of the Secretary.

Resolved, unanimously, That the Convention make grateful acknowledgments to the citizens of La Grange for their kind hospitalities, and that this expression of thanks be published in the newspaper of the place.

Resolved, That the thanks of the Convention be presented to the Methodist Society for the use of their church.

Adjourned to meet again at half past two.

Saturday, half past two.

The following report of the Committee on the support of the Episcopate was read:

The committee on the temporal maintenance of the Episcopate, respectfully report:—

That they have taken the subject into consideration with the conviction upon their minds, that it peremptorily demands prompt and energetic action. The sentiment is believed to be unanimous in the diocese generally, as well as in its representative body, that the measures hitherto pursued have not only been in a lamentable degree inadequate, but attended with positive injury to the best interests of the Church,—and with painful injustice to the chief shepherd, who, notwithstanding such a strange and unbecoming inconsistency, deserves and enjoys so entirely the reverence and affections of all the brethren. To satisfy, if possible, this feeling, and to give scope for its expression, in the mode which is most becoming and desirable, has been the object of the Committee; and to this end,—without dilating on considerations to which they trust that the general mind of the diocese is properly alive,—they submit the following measures and resolutions:

They propose to retain, as a *part* of their plan, the system of parochial assessment contemplated in the X Canon, and which has been heretofore the sole resource; and in compliance with the provisions of that Canon, they have prepared the following schedule for 1841:

Nashville $300, Columbia 300, La Grange 150, Memphis 110, Randolph 110, Bolivar 50, Brownsville 40, Clarksville 30, St. Andrews 20, Jackson 20, Sommerville 20. Total $1150.

No assessment is imposed on the parishes which, owing to continued destitution of pastoral cares or other causes, are not to be relied upon. It is reasonably presumed that all the sums here levied will be available; and the voluntary movement of several parishes for the increase of their contribution has made the total exceed considerably that of former years. This movement gives pleasing evidence of a right spirit, and justifies the expectation of gratifying results from the other branch of our proposition—which is this:

That in addition to such contributions from the parishes in their corporate capacity, an appeal be made to the Christian liberality of individuals, by subscriptions circulated among the members and friends of the Church—according to the suggestion of the Standing Committee, as reported to this Convention:—said subscriptions to be paid in the first instance to the Treasurers of Vestries, and by them handed over to the Treasurer of the Diocese. If the annual amount accruing from the parochial and individual contributions shall exceed the sum of two thousand dollars, such excess shall be applied to the extinction of all dues from the parishes to the Episcopate which are now out-standing up to January of this year—with the understanding that this arrangement implies the conditional remission of such dues, and the conditional assumption by the Convention;—the condition in both cases being the contingency of the excess mentioned, and the remission and assumption extending no farther than the amount of such excess.

Finally, the committee submit for the action of the Convention the adoption of the resolutions following:

Resolved, That this Convention earnestly recommend the methods adopted for the temporal maintenance of the Episcopate to the punctual attention of the parishes severally, and to the Christian liberality of the members and friends of the Church individually.

Resolved, That the members of this Convention, both clerical and lay, will in their respective congregations and capacities, use their personal exertions to carry out the object in both the methods contemplated.

Resolved, That the clergy having parochial charge, be requested to call the early attention of their vestries and people to the action of the Convention on this subject, and urge their cooperation with the earnestness which it demands.

The committee are confident that the measures will have the desired success, if the spirit of the resolutions shall be followed up—and they entertain a lively persuasion that the effort in the proper quarters will not be wanting.

The particular case of Sommerville they conceive to be covered in the general proposition which they have submitted.

P. W. ALSTON, *Chairman.*

On motion, the Report was accepted, and the Resolutions adopted.

Ordered, That the Treasurer pay the Secretary the amount necessary to defray the expense of printing the Journal and Charge.

Resolved, That the next Convention be held at Columbia on the last Wednesday in June, 1841.

J. THOMAS WHEAT, *Secretary.*

Adjourned, *sine die.*

DIOCESE OF GEORGIA.

From the Journal of the 18th Annual Convention of the P. E. Church of Georgia, held at Clarksville on the 4th and 5th of May, 1840.

The Committee on the State of the Church, respectfully report—That in surveying the affairs of the Diocese since the last Convention, they feel penetrated with profound gratitude to Him from whom cometh every good and perfect gift, for the manifest and cheering tokens of his blessing upon our household of faith.

From the several parochial reports which have been laid before the present Convention, the following exhibit has been extracted, viz:

Baptisms 63, marriages 26, burials 87, communicants 323, confirmed in Christ Church, Savannah, 20; Sunday Schools—teachers 40, scholars 375; collections for missions and benevolent objects generally, $2,182.

Your committee would congratulate the Convention on the cheering fact, that the present is by far the fullest Convention which has ever met since the organization of the Diocese. The presence of *seven* of the Clergy and *eight* Lay Delegates, and those collected at an extremely remote point in the state, has presented a spectacle at once novel to the eye of the friends of our Zion, and calculated to cheer their spirits, as an indication of increased interest in the welfare of the Diocese.

The completion within the past year, of a spacious, tasteful and beautiful edifice for public worship, by the congregation of Christ Church, Savannah, the commencement of another suitable Church edifice in the infant parish of Grace Church, Clarksville, and the due organization of a new congregation in Springfield, Effingbam county, by the the name of St. Michael's Church, and its recognition by the present Convention, are among the evidences of increasing prosperity, for which your committee feel that devout acknowledgments are due to the Great Head of the Church. Your committee would also record, as among events which, in the good Providence of God, have exerted a most auspicious influence in certain portions of the Diocese, the very unusual occurrence of the recent visit among us, of two of the beloved Bishops of the Church, viz: Bishop Ives, in kind compliance with an invitation from our standing committee, to perform certain Episcopal services; and Bishop Chase, in the prosecution of his zealous labors in soliciting aid for the important institution of *Jubilee College* in his Diocese. The exhibition of certain Episcopal offices by these beloved Fathers in the Church, viz: those of the *Consecration* of a Church and of *Confirmation* by Bishop Ives in Christ Church, Savannah, and that of an *Ordination* to the ministry by Bishop Chase, in St. Paul's Church, Augusta, has presented our Church to those communities in an aspect which has served to elevate her in the estimation of those of other denominations who had not before witnessed these peculiarly solemn, beautiful and impressive services.

The most important event in the history of this Diocese remains yet to be noticed. The Election, by an unanimous vote of the present Convention of the Rev. Stephen Elliott, jr., professor of Sacred Literature in the College of South Carolina, to the Episcopate, gives to us a full and symmetrical organization as a Diocese; and the confidence of your committee in his zeal, devotedness and eminent qualifications to promote the best interests of the Church, prompts the earnest wish that the Bishop elect may be inclined to accept the high and sacred office thus unanimously tendered to him by this Convention.

Since our last annual meeting, the Church in this Diocese has been called to sympathize with the Church at large, and with her sister Diocese of South Carolina in particular, under the dispensation of Divine Providence, by which the beloved Chief Pastor of the Church in that State has been removed from his earthly labors. While fully participating in the sorrow which has overspread the whole household of faith, under this heavy bereavement, it has awakened in our bosoms still deeper emotions, from the peculiarly near relation which had subsisted between ourselves and that venerated servant of Christ, and the increased opportunity thereby afforded us for observing and duly appreciating the many virtues which adorned his character, both private and public; your committee therefore recommend the following resolution:

Resolved, That this Convention, while they desire to bow with Christian submission to the Divine will, sincerely deplore the bereavement which the Church at large, and especially the Diocese of South Carolina, has sustained, in the removal by death from his earthly labors, of the *Right Reverend Nathaniel Bowen, D. D.*; that they retain a grateful recollection of the valuable services kindly rendered by him to this Diocese as its Provisional Bishop, and that they cherish a sincere and affectionate admiration of his character as the accomplished Christian gentleman, the learned and pious Divine, the faithful Parish minister, and the Bishop at once dignified, yet simple in his deportment; firm and independent, yet kind, paternal and considerate in the exercise of the high and sacred authority of his office; and conscientious, devoted and exemplary in the discharge of its varied, arduous and responsible duties.

EDW. E. FORD, *Chairman.*

MARRIED,

On Thursday, July 2d, in St. Ann's Church, Brooklyn, by the Rev. Dr. Cutler, the Rev. WM. H. MOORE, to Miss ISABELLA G. BOYD, daughter of the late Samuel Boyd, of New York.

On the 11th, in St. Mark's Church, Penn Yan, by the Right Rev. William H. Delancey, the Rev. EDMUND EMBURY, to AGNES ORMSTEN, daughter of the Hon William M. Oliver.

CALENDAR.

JULY.

12. Fourth Sunday after Trinity.
19. Fifth Sunday after Trinity.
25. St. James the Apostle.
26. Sixth Sunday after Trinity.

AUGUST.

2. Seventh Sunday after Trinity.
9. Eighth Sunday after Trinity.
16. Ninth Sunday after Trinity.
23. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

King's County.—Third Sunday after Trinity, July 5, in the Chapel of St. Mark's Church, Williamsburgh, admitted the minister of the parish, the Rev. Samuel M. Haskins, Deacon, to Priests' Orders. Morning Prayer was read by the Rev. William Morris, Rector of Trinity school, New York, assisted by the Rev. Caleb Clapp, Deacon, instructor in the Astoria Female Institute, Astoria, Queen's county, and officiating in St. Michael's, St. James', and St. Mary's churches, New York, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. William R. Whittingham, D. D., St. Mark's Church in the Bowery Professor of Ecclesiastical History in the General Theological Seminary.

In the afternoon, confirmed 12.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County.* 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County* Ordination A. M., Confirmation P.M. Friday, 21, *Hudson.* 22, Ulster, *Ulster County.*

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hammell, Rev Wiliam, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D. D. D., Essex-street.

NOTICES.

NEW YORK PROTESTANT CITY MISSION SOCIETY.

SPECIAL MEETING.—The Board of Managers of this society are respectfully requested to attend a special meeting to appoint a committee to receive the nomination of a missionary at large, from the Rt. Rev. B. T. Onderdonk, D. D., on Tuesday evening, July 14, 1840, at eight o'clock, at the committee room, Vandewater-st.

By order, WM. N. WADSWORTH, Secretary.

July 10, 1840.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From Trinity ch, West Troy, Rev A T Twing, collection, $5. From L M Hoffman, esq, donation, $50. From Christ ch, Cooperstown, Rev F T Tiffany, rector, collection, $15. From diocese of Western New York, W S Philpot, esq, treasurer, $500. From St Paul's chapel, N Y, Rev Dr Berrian, collection, $108 80; and since added, $1, making $109 80. From ch of Annunciation, N Y, Rev Dr Seabury, rector, second collection, $30 39; all the above for missionary disposable fund. From Henry E Pierrepont, esq, by the hands of G G Van Wagener, esq, donation for education and missionary fund, $25. From St Paul's ch, Tompkinsville, Rev W Walton, rector, collection for missionary fund, $22. From St John's chapel, N Y, by the hands of the Rev Dr Wainwright, being the amount of collection made July 5th, (together with private donations,) for missionary fund, $238. From ch of the Nativity, N Y, Rev A Ten Broeck, rector, to be added to the annual contribution for missionary fund, $1. Total, $996 19.

C. N. S. ROWLAND, Treas.
July 8, 1840. 55 Water st.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz:

From the Rev* Paul Trapier, minister of St Stephen's and St John's chapels, Charleston, in the diocese of S C, a contribution of the female bible class of the former chapel, $45. From the Rev* William Walton, rector of St Paul's ch, Tompkinsville, in the diocese of N Y, for the contribution of that ch, $5. From the Rev* Alfred H Partridge, rector of St Matthew's ch, Bedford, in the diocese of N Y, a collection made in that ch, $2. From the Rev George Burgess, rector of Christ ch, Hartford, in the diocese of Con, a collection made in that ch, $31 23. From the Rev* Solon W Manney, late rector of the ch of the Nativity, in the city of N Y, the contribution of that ch for the years 1833—9, $4 12; and his own donation, $3. From the Rev* Nathaniel E Cornwall, rector of Trinity ch, Fairfield, in the diocese of Con, the contribution of that ch, $8 32. And from the Rev* Wm H Odenheimer, rector of St Peter's ch, in the city of Philadelphia, the contribution of that ch, $250.

WM. H. HARISON, Treasurer.
New York, July 2, 1840.

* Alumni of the Institution.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 1st instant, has received the following contributions, viz.

By the hands of H J Terry, esq, the annual pledge of Immanuel ch, Newcastle, Del, to the domestic branch of the missions of the Protestant Episcopal ch of the U S, for the year 1840, $20. By the hands of the Rev Willard Presbury, a contribution for domestic missions at Madison, Indiana, $1 38. By the hands of W P Hunter, esq, receiving agent in Savannah, Geo, offerings of Christ ch, Savannah from 18th November, 1839, to 24th June, 1840, $52—equally divided, $26. By the same hands, from the female missionary society of the same ch, $75—equally divided, 37 50. By the hands of Thomas Robins, esq, receiving agent at Philadelphia, received from the Beehive Association of St James' ch, Philadelphia, for the Rev B B Killikelly's mission at Vincennes, Ind, per Wm H Calhoun, treasurer, $50. Total, $134 88.

July 8, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The treasurer has further to acknowledge from the 1st to the 9th inst.

Received from B Howard, esq, Boston, additional payment from St James' ch Sunday school, Roxbury, Mass, by Rev Mr Howe, for Africa, $7. Missionary association of St Paul's ch, Boston, $76 25. St John's ch, Wilkinsonville, by the Rev Mr Goodwin, $15. Mrs Samuel Gray, Andover, $3. Offering of two little girls, for Africa, 50 cents. Sabbath school and monthly concert for prayer, Christ ch, Quincy, by the Rev Mr Wolcott, $6. Family of Dr Keith, Alexandria, for support of R Keith, Cape Palmas, $20. Received from Thomas Robins, esq, Philadelphia, from All Saints' ch, Holmesbury, Pa, $10. Received from Rev E F Neufville, offerings of Christ ch, Savannah, $26. Female missionary society of do do, $37 50. Received from A Trescor, esq, Charleston, S C, from Rev P Trapier, $10 30. Prot Epis ch, Edisto, $100 for Africa, $50 for Greece—less $4 67 exchange. Total, $356 88.

July 9, 1840. G. T. FOX, Jun., Treasurer, pro. tem.

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by

SWORDS, STANFORD & Co,
July 9. 152 Broadway, New York.

ORGANS FOR SALE.

THE subscriber offers for sale the following organs: An excellent second-hand organ, with two sets of keys, in a handsome mahogany case, with gilt front pipes; dimensions, 15 feet high, 9 1 2 feet wide, 5 1-2 feet deep, and contains the following stops: GREAT ORGAN, open diapason, stop'd diapason, principal, twelfth, fifteenth, and trumpet. SWELL, dulciano, Stop'd diapason, flute, and hautboy. CHOIR BASS, stop'd diapason, and flute. This organ is in excellent condition, and will be sold a bargain.

A new swell organ, of six stops, 10 feet high, 6 feet wide, 3 1-2 feet deep.

Two small church organs, without swell, of four and five stops, 9 1-2 feet high, 5 1-2 wide, and 3 feet deep.

An assortment of parlor organs, of various power and style of finish.

A second-hand parlor organ will be sold cheap.

HENRY ERBEN,
July 11.—tf Centre-street, head of Canal-street.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

BISHOP McILVAINE ON JUSTIFICATION.

JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by

SWORDS, STANFORD & CO.
July 2.

ST. MATTHEW'S HALL,

PORT COLDEN, NEW JERSEY.

IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.

For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.

The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or

WM. C. DUSENBERY, *Actuary.*

⁂ The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon. June 27—tf

PALMER'S HISTORY.

THE HISTORY OF THE CHURCH OF CHRIST, consisting of a series of beautiful sketches of holy men in every age of Christianity, and of a History of the Church, pious and interesting like Milner's, but of deeper and truer theological views. By the Rev. William Palmer, M. A., of Oxford, author of Origines Liturgicæ, &c. &c. With Notes and Additions, by an American editor. This work will be ready in August.

SWORDS, STANFORD & Co.
June 27—tf

CHURCH. ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore-Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition. for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

POETRY.

SUNDAY EVENING.

How calmly sinks the parting sun!
Yet twilight lingers still,
And beautiful as dreams of Heaven,
It slumbers on the hill;
Earth sleeps, with all her glorious things,
Beneath the Holy Spirit's wings,
And, rendering back the hues above,
Seems resting in a trance of love.

Round yonder rocks the forest trees
In shadowy groups recline,
Like saints at evening bowed in prayer
Around their holy shrine;
And through their leaves the night-winds blow
So calm and still—their music low,
Seems the mysterious voice of prayer
Soft echoed on the evening air.

And yonder western throng of clouds,
Retiring from the sky,
So calmly move, so softly glow,
They seem, to Fancy's eye,
Bright creatures of a better sphere
Come down at noon to worship here,
And from their sacrifice of love
Returning to their home above.

The blue isles of the golden sea,
The night arch floating high,
The flowers that gaze upon the heavens,
The bright streams leaping by,
Are living with Religion—deep
On earth and sea its glories sleep,
And mingle with the starlight rays,
Like the soft light of parted days.

The spirit of the holy eve
Comes through the silent air
To feeling's hidden spring, and wakes
A gush of music there!
And the far depths of ether beam
So passing fair we almost dream
That we can rise and wander through
Their open paths of trackless blue.

Each soul is filled with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shrine
Of glory undefiled!
And holy aspirations start
Like blessed angels from the heart,
And bind—for earth's dark ties are riven—
Our spirits to the gates of heaven.

DIRECTIONS FOR THE TIME OF SICKNESS.

When thou findest thyself visited with sickness, thou art immediately to remember, that it is God which *with rebukes doth chasten man for sin.* And therefore let thy first care be, to find out what it is that provokes him to smite thee; and to that purpose, examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God; and for the greater security, renew thy repentance for all the old sins of thy former life; beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way for the rest of that time which God shall spare thee: And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly divine, not only to assist thee with his prayers, but with his counsel also. And to that purpose open thy heart so freely to him, that he may be able to judge whether thy repentance be such as may give thee confidence to appear before God's dreadful tribunal; and that if it be not, he may help thee, what he can, towards the making it so. And when thou hast thus provided for thy better part, thy soul—then consider thy body also, and as the wise man saith, Ecclus. xxxviii. 12. Give place to the physician, for the Lord hath created him. Use such means as may be most likely to recover thy health; but always remember, that the success of them must come from God; and beware of Asa's sin, *who sought to the physician, and not to the Lord.* 2 Chron. xvi. 12. Dispose also betimes of thy temporal affairs, by making thy *will,* and setting all things in such order, as thou meanest finally to leave them in; and defer it not till thy sickness grow more violent; for then perhaps thou shalt not have such use of thy reason, as may fit thee for it; or if thou have, it will be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather than that thou art about to leave. We cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them; therefore let those be early despatched, that they may not disturb thee at last.

A Prayer for a Sick Person.

O merciful and righteous Lord, the God of health and of sickness, of life and of death, I most unfeignedly acknowledge, that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruin, but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul; make me diligent to search my heart, and do thou, O Lord, enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee; and then, if it be thy blessed will, heal my body also; restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it. Give me that sincere and earnest repentance, to which thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me; and, in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this tabernacle is dissolved, I may have a building of God, an house not made with hands, eternal in the heavens; and that for his sake who by his precious blood hath purchased it for me, even Jesus Christ.

GOVERNMENT.

The governor may be deceived; or he may do wrong without being deceived; he beareth the sword, and may strike with it improperly. But if, to remedy an occasional inconvenience of this sort, you dissolve government, what will be the consequence? More mischief will be done by the people thus let loose in a month, than would be done by the governor in half a century.—*Bp. Horne.*

Further extract from Bishop Doane's Address to the late Convention of New Jersey.

JOSEPH CHATHAM, ESQ.

Since my last visit to this little flock,† the hand of God has been upon it. Joseph Chatham, Esq., a pillar of the Church, sleeps with his fathers. I have never known a layman more devoted in his attachment to the Church, or more zealous in its support. It may be said, without a figure, that the house of God and the offices thereof were his chief joy. It was sad to miss him, for the first time in seven years, that I have made my annual visitation, from his accustomed place among the worshippers. It was sad to miss his well known voice, for the first time, from the response and the melodious hymn. It was sad to miss him from among the pious few that knelt before the altar, in the holy Sacramental Supper. But it was joyous and triumphant to believe and know, that as to him to live was Christ, so to him to die was gain; and that though absent from us, he is present with the Lord.

Mr. Chatham was no ordinary man. His origin was humble, and he was brought up to a laborious trade. But God had smiled on his industrious honesty, and given him a goodly heritage. A pleasanter spot there is not in the land than Mullica Hill; nor a happier, more delightful home than Mr. Chatham's: and few are the recollections of my official journeys on which I so delight to dwell, as the cordial meetings at his hospitable gate, with the greeting of his benignant smile, and the grasp of his true hand.

"A man he was to all the country dear."

He was the very best of citizens and neighbors. He was the friend of the whole country. He was for many years in the commission of the peace; and it is estimated that he had saved to the community thousands of dollars by the peaceable arrangement of controversies and the prevention of contests at law. Often he has been known to pay from his own pocket the amount claimed in a small suit, rather than it should come to trial. He kept open house for the Clergy. My venerated predecessor and myself could well speak of him as Paul of "the well-beloved Gaias," "mine host, and of the whole Church." He was devoted to the Sunday School; and for years, when there was no officiating Minister, he kept the Church open, as a Lay Reader. He was often with us at our annual assembling, as the deputy from St. Stephen's Church, and his heart was always in his trust. His life was a beautiful illustration of those words of David, "Blessed are they who dwell in thy house: they will be still praising thee. Blessed is the man whose strength is in thee, in whose heart are thy ways."

By diligent reading Mr. Chatham had acquired a cultivation of mind, and a store of information, which few possess who have had much greater opportunities. He was familiar with the best English poetry, and in the flow of friendly conversation would cite the happiest passages to the best effect. There was a child-like simplicity and modesty about him, which lent a peculiar grace to all he said. He was a Churchman after the fashion of the old devotion. Every morning, "while it was yet early," as one has told me, who lived with him, and found it out by observation, he read the morning service, with the psalms and lessons, as a private exercise: and, as I well know, his highest pleasure was to close the evening with religious conversation and sacred music. He was of a sound mind in religion, and loved the old ways of the Church, and rejoiced in her perfect combination of "evangelical truth" with "apostolical order." He was a Churchman on conviction. As he lived, so he died. He knew in whom he had believed: and as in life, so in death, his glory was in the Cross. In the contemplation of his decease, such texts as these spring from the heart unbidden: "Mark the perfect man, and behold the upright, for the end of that man is peace;" and again, "Let me die the death of the righteous, and let my last end be like his."

The Church will never fail of favor with men, nor to be approved of God, in which laymen like Joseph Chatham are nourished and brought up. I pray God that the pattern of his simple, unostentatious, devoted piety, may commend itself to many hearts. I pray God that this just tribute to his intelligent and manly Churchmanship, may awaken many who survive him to the conviction of their duty, to be zealous for the Church. I call upon my brethren of the Laity, to consider their responsibilities, and to act up their privileges. We desire their co-operation. We invite their counsels. We rejoice in their companionship. So far from desiring their ignorant submission to our wishes, we challenge from them the deepest investigation, and the most enlarged inquiry. We desire their intelligence, their conviction, their interest, their influence. We are their servants for Jesus' sake. We desire them to be fellow-helpers with us, in the Gospel of our gracious Lord. What is more beautiful in the epistles of St. Paul, than the cordial greetings with which they close, to the lay-members of the several Churches to which he writes? What precious seals of his ministry were "Mary, who bestowed much labor upon us;" and "Andronicus and Junia, my kinsmen, and my fellow-prisoners;" and "Amplias, my beloved in the Lord;" and "Urbane, our helper in Christ;" and "Nymphas, and the Church which is in his house?" How touching the Apostles' commemoration, and how worthy to inspire your utmost zeal, in following their example, of "Phebe, a servant of the Church," "a succorer of many and myself also;" and of "Priscilla and Aquila, my helpers in Christ Jesus, who have, for my life, laid down their own necks, unto whom not only I give thanks, but also all the Churches of the Gentiles." What is all human fame compared with this? And what compared with this all temporal satisfaction? Be entreated, to a better sense of your responsibilities, to a higher estimate of your privilege, beloved brethren of the Laity, as, "fellow-citizens of the saints and of the household of God."

† St. Stephen's Church, Mullica Hill, Rev. Mr. Tanser, rector.

From Latrobe's Rambler in Mexico.

PASSION WEEK IN MEXICO.

On the earlier days of the week the interest of the scene thickened hour by hour. A large proportion of the population of the valley repaired to the city; and the streets were crowded with all classes, from the poor half-naked Indian of the pure Ottomie or the Mexican race, whose sole covering was a dingy woollen or goatskin blanket, and a straw hat, jacket and calico pantaloons reaching to the knee,—to the wealthy *paysano*, or country gentleman, whose costly apparel might be valued at upwards of five hundred dollars. About the evening of Wednesday, the scene on the Plaza Mayor, in front of the Cathedral, baffles all description. It forms at present one of the finest squares in the world; and were it not for the intrusion of the Parian, the large ungainly pile of building in one angle, it would be, perhaps, without a rival.

The cathedral, a noble and stately structure, with two ornamented towers, rises to the east; the splendid palace of the viceroy on the north; the house of Cortez, and a number of equally palatial buildings, to the south; and a range of fine edifices, with a basement of lofty arcades, to the west. The removal of the circular balustrade, the amphitheatre, and the equestrian statue of Charles the Fourth, has left the range of the eye over the broad tesselated pavement of the spacious area without obstruction.

At the close of the day in question, a portion of the area in front of the portales or arcades, and before the palace, appeared covered by slight erections of bamboo frame work, thatched by matting, and shut in by a profusion of green branches and palm-leaves. The more spacious were devoted to the sale of refreshments, and liquors of various kinds—lemonade, pinade, a liquor called *chea*, and pulque; or for that of *dulces*, for which the city is celebrated. They not unfrequently formed a booth of twelve or fourteen feet in length, with seats and tables for the use of the customers. The smaller served as temporary shops for the retail of trifles of every description—confectionary and fruits, ornaments, or articles of apparel. The whole were most tastefully adorned with boquets of flowers, and at night illuminated with lamps, tapers and torches. The trade of the fair, for fair it was, seemed to be chiefly in the hands of Indians, or those in whom the Indian blood predominated.

The crowd thickened, and the bustle in the Plaza increased every hour. The incessant sound of the innumerable bells, and the rolling of carriages, were really fatiguing to the ear. But when the Cathedral clock tolled the hour of ten on Holy Thursday, a change came over the scene. The regular shops were shut, not a bell was to be heard. The carriages of every description disappeared from the streets; not a horse or mule was to be descried; but innumerable crowds of both sexes, and of all classes, rich and poor, were seen intermingling on the same level, and pouring, morning and evening, in one unbroken stream, through the thoroughfares, and under the portales. They clustered by hundreds about the doors of the Churches; and by thousands—yes, tens of thousands, on the Plaza Mayor.

All the damas of the city, dressed in black, and shrouded in their mantillas, repaired on foot from church to church, according to the fashion which enjoins them to visit as many as possible within the prescribed time of humiliation.

This state of things lasted for forty-eight hours. In the principal churches, the high altars were despoiled of their rich load of ornaments, or completely veiled by dark-colored drapery; and the organs were as mute as the bells; while in all others, constant illumination, and the display of gold, silver, and tawdry ornaments, was fatiguingly splendid.

But do not deceive yourself; though there was an absence of many of the ordinary sounds, the city was not silent. The trample of thousands of feet, the march of stately and interminable processions, and the hum and clamor of innumerable voices, filled the ear, both in the ordinary tones of conversation, and exerted to their utmost pitch, as they energetically, yet lovingly called the attention of those passing to their commodities: "*Aqui hayjuiles!*" "Here's your sorts! white fish!" bellowed one. "*Pato grande mi alme! pato grande, venga usted!*" "A great duck! O my soul, a great duck,—come and buy!" responded another.

You may further understand that the interior of the churches were no more the theatre of silence than the streets without, when I tell you that in addition to the incessant stream of worshippers which poured along their pavement from one door to another the live-long day, in many of them waltezes, boleros, and polonaises, from harpsichord or organ, were the accompaniment of the hasty devotion of the passing multitudes.

All these sounds you may conceive, for they were after all, but ordinary; but it is a moral impossibility for you to imagine the extraordinary hubbub produced by the sound of thousands of rattles, which filled the air from morning to night. They were to be seen in the hands of every individual of the lower classes, and of many of the upper; of every form of material,—bone, wood, and even silver; from the size of a child's plaything, to one which would out-grind half a dozen of our watchmen's rattles, and required both hands to wield. Many of the stalls in the Plaza Mayor were devoted to their sale alone, while others dealt in effigies of Judas Iscariot, varying in size and monstrosity from a doll of a foot long to the size of a human figure. Hundreds of them were seen tied together by the neck, and dangling from long poles by twenty and thirty in a cluster over the heads of the mob.

At the corner of the market nearest the Plaza, where it happened that the principal rattle-venders had ensconced themselves, if you shut your eyes you might imagine yourself, after sunset, in the depth of a forest in Floridas, where a few million grasshoppers, cicada, and wood bugs, were at their serenade.

And so it continued from sunrise to sunset. I believe myself within bounds when I assert, that we saw fifty thousand people collected in the great square morning and evening. Sometimes the mass was so dense that the booths were threatened with an overturn; and you were glad to gain the step of one of the palaces, from which you might look over the sea of heads at your ease, and descry the bunches of Judases hideously besmeared with red and blue paint, bobbing about over the level of the multitude. Then would come a stir at the other end of the square; and with a long-drawn train of crucifixes, decorated banners, and tapers, the clergy of one of the great churches in the westward would defile into the crowded area, clearing their uninterrupted way, as though by magic, to the great entrance of the cathedral, through a press where a moment before a dog could hardly have wormed his way. Some of these processions, on the afternoon of Good Friday, were more gorgeous and splendid in their aspect than any I had witnessed in Italy itself, and apparently interminable. They were revolting, from the hideous and disgusting representations which they comprised of the sacred scenes of the passion. During the passage, the whole mass of human beings collected on the Plaza Mayor remained kneeling in silence. To what divinity? My brain swims with the recollection of the press and glare, and the confused and intermingling pictures presented before us during these two days; and I am totally unable to disentangle from the mass any connected event or spectacle worth detailing. The whole city seemed to reel under the influence of frenzy, and we were obliged to reel with it. To see as much as we could, and to give no offence, were, I own, our principal objects. I remember an old woman—who happened to be my neighbor during the passage of one of the processions, who perhaps observed that I was not as ready with a genuflection as the bystanders,—shaking a Judas, the size of a child of two years old, at me, by the scruff of the neck, and muttering to me with a scowl of hatred, "See! here is a countryman of yours!"

It was a rebuke which I felt I merited: for what did I there?

During this season every church and monastery had its peculiar service from morning to night. In the cathedral I heard several; and the music, accompanied by a small orchestra, was good as to composition, though indifferently performed. Within that noble structure I remarked nothing in the general style of the rites and services of a particularly undignified or revolting character; but to describe the orgies enacted in the generality of other churches could be but disgusting to you. The scenes of the passion were played and turned into comedy; while waltzes and contradances were played over the bier on which the effigy of our Saviour was laid out in state. On the evening of that day, after making the round of eighteen or twenty churches, we returned to our quarters, thoroughly fatigued and out of spirits.

At an early hour on the Saturday, preparations were made to terminate the season of humiliation! On going into the streets, we saw the Judases—which I omitted to tell you were, in fact, fire-works so disguised—hanging by thousands over the centre of the streets, and to the fronts of the houses. In the Plaza Mayor the booths had entirely disappeared; troops were drawn up before the palace, with the artillery in advance; and it was with the utmost difficulty I could make my way into the cathedral. Every part of its pavement was crowded.

I had hardly made my way to the high altar, when the deep bell of the Church tolled half-past nine; and the lofty roof and the impending dome resounded with the burst of sounds which instantly pervaded the great city from one end to another! Within, the trumpet and full organ mingled their burst with the clang of the great bells—the dark veil which had shrouded the high altar parted and rolled back, displaying the gorgeous pile of ornament which it had concealed. Without, the artillery thundered in the square—the bells of every church and convent through the city clanged incessantly, and were answered by those in the towns and villages far and wide, the Judases exploded by thousands, and the multitude hailed the conclusion of the Holy Week.

Before an hour was at an end, the streets resounded to the roll of the carriages, and the sound of innumerable hoofs; the calzadas and canals were crowded with Indians returning to their homes; the buyer and the dealer repaired to their traffic; the idler to his vices, and the gambler to the monte-table. The robber, exulting under his lightened conscience, betook himself to his stand in the pine forest, to commence a fresh career of rapine; and the assassin to the resumption of his cherished schemes of blood and vengeance. The reopening of the opera was publicly announced, and the citizens joyfully anticipated the re-commencement of bull-fights.

From the Southern Churchman.

THE SABBATH.

"*Remember the Sabbath day to keep it holy.*"

The goodness of God is more extensively comprehended in the institution of the Sabbath, than in any *single* ordinance under the Gospel dispensation, (the sacraments excepted.) Its observance, although by the original law periodical, is attended by consequences extending through all times and constantly beneficial. Every age and situation in life, brings with it peculiar cares and anxieties to absorb the attentions and affections of our hearts. The desire of happiness and the obligations of duty give interest and power to many of these cares and anxieties. And but for a regular and stated admonition, calling every one of us to contemplate the creation and providence and grace of our Heavenly Father, these incidental, yet influential states of mind, would corrupt, debase and harden man, and make him like the beasts which perish. Whatever is joyous in the path of life, or whatever is depressing and gloomy, is consecrated by the influence of the Sabbath. The everlasting doors are then opened, and the King of Glory comes into the presence and company of the sons of men. His benevolence gives life to our joys; his strength gives aid to our weakness; and his mercy shines through our gloom, gives force to our hopes, and illuminates the path that leads to everlasting happiness. Joys which at first appeared to be but transient, are now seen to be the evidences of a love which shall never cease its beneficence, and sorrows are seen to fade away in everlasting glories. This institution commemorates the perfections of God in creation, and the more glorious display in the works of redemption. External nature presents such splendor of magnificence, such wonderful mechanism, such luxury of enjoyment, that puny man, with all his boast of intellect, is liable to be lost in its profusions, and rambling in the mazes of speculation, seldom aspires to his Maker. Should calamities enshroud us, the agonies of pain circumscribe our attentions and exhaust them on individual sufferings. But when the Sabbath comes, it lifts the veil from nature and shows God walking in majesty through all his works, gilding the whole with the light of his glory, moving every spring of action and filling every source of joy and happiness. It brings to the feeble spirit renovating promises, to the penitent heart peace of conscience, to the disconsolate the comforting Saviour, and to the holy cheering hopes. To all it offers the pardon of sin, the joys of salvation and everlasting life through Jesus Christ our Lord. Oh! how abundant are the supplies which God on that day lays open for the instruction, enjoyment, and eternal happiness of man! And blessed is that man who then, with a lively faith, enters into the living temple of his Maker and feasts his soul with the bread of divine life. "Remember the Sabbath day to keep it holy." Pray to God to train your hearts in his own schools of wisdom and holiness. And then shall you grow in grace and live in bliss forever.

SENEX.

STUDY CHRIST.

It is not the general contemplation, but the peculiar possession of Christ, that gives both solid comfort and strong persuasion to obedience and holiness. By the eye of faith to see the only begotten Son of God, as "stricken and smitten of God, bearing our sorrows," and "wounded for our transgressions;" Jesus Christ "the righteous," reckoned amongst the unrighteous and malefactors; to see him stripped naked, and scourged, and nailed and buffeted and dying; and all for us; this is the thing that will bind upon us most strongly all the duties of Christianity, and of our particular callings, and best enable us, according to our callings, to bind them upon others. But our slender view of these things occasions a light sense of them; and that, cold incitements to answerable duty. Certainly, deep impressions would cause lively expressions. Would we willingly stir up our own hearts and one another to holy diligence in our station, study more thoroughly Christ, as suffering and dying: this is the very life of the Gospel and of our souls: it is all we have to learn, and all we have to press on you. "I determined to know nothing among you, save Jesus Christ, and him crucified." Make Christ's cross the sum of all my learning.—*Archbishop Leighton.*

THE COMING OF THE HOLY GHOST.

By this we are assured, that the Christian religion hath received the last degree of confirmation; by this we know that Christ hath really ascended into heaven, and there taken possession of his kingdom; that however he hath removed his corporeal presence, he still continues to be present with us, by the influences and operations of the Holy Ghost; that he ceased not, at his ascension, to govern and take care of the Church; but abundantly provided for the necessity and convenience of it by sending the Third Person of the ever blessed Trinity, who might actuate and direct it, and performing the office of a Paraclete, teach, exhort, comfort, and intercede for every single member of it. By this the drooping spirits of the Apostles were erected, their fears dispelled, and their minds enlightened; by this the truth of the Christian religion was put past all dispute, and the Church invigorated with such an assurance of Divine assistance, as might secure it from all dangers, and place it beyond the rage of men, or fury of tyrants.—We also at this day partake of the blessed effects of this great benefit, we share in the joys of the apostles, and experience the influence of that Divine Spirit. By this they were enabled to convey down to us infallibly the Christian religion, and found a Church, of which to be members we esteem our greatest happiness. By this Spirit we are united to the body of the Church, to Christ our head, and to one another. By this we are excited to virtue and the practice of our duty, are assisted in the search of truth, are comforted in afflictions, and upheld in dangers. This Spirit our Saviour promised (John xiv. 16) *should abide with us forever;* not in that measure indeed and abundance which was conferred on the apostles, but according to the proportion of our necessities, and the improvement of that present portion, which is already conferred on us.—*Rev. Henry Wharton.*

REDEMPTION.

Christ will become to his people "redemption," by redeeming them from all the evils of this life. He will ere long deliver them from all their tribulations; the days of their morning shall be ended; they shall obtain joy and gladness, and sorrow and sighing shall for ever flee away. He will fully redeem them from all the remains of sin and corruption. Now, though the subjects of sanctifying grace, the best of God's people feel that they are not wholly sanctified; they mourn that sin yet dwelleth in them, and feel the workings of natural corruption often marring their joys and their duties, darkening their evidences, and separating them from God. The day, however, is approaching, when from all these remains of sin and corruption Christ will fully and forever redeem them. Christ will redeem them from the power and corruption of death and the grave. The bodies of believers, which see death, and which for a time remain under the power and corruption of death and the grave, are not abandoned by the Redeemer as worthless things. Every Christian's grave is a cabinet, in which is deposited for a time one of the precious jewels of the Redeemer; and the day is hastening onward, when he will bring forth and make up those jewels, and they shall shine for ever as sparkling gems in the crown of his glory. He himself, as Lord of all, will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, to redeem the bodies of his saints from the power of the grave. At his call, "his dead body," the great body of his redeemed shall arise, their vile bodies fashioned like unto his own glorious body; in shining ranks they will stand, each of them radiant as the noon-day sun, as so many glorious proofs that Christ is made unto them "redemption." Then their redemption will be complete; then the plan of redeeming love will be fully developed; then all its glorious purposes and ends will be fully realized, and the redeemed shall be for ever with the Lord.—*Rev. R. Meek.*

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College. All books and stationary furnished without extra charge.

A resident assistant, Mr. F. J. M. Gole, is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. F. A. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. M. K. Bridges, Brooklyn, N. Y.; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster Co., N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

May 23, 1840.—tf

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Henry Street.*

REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols. 8vo; Bloomfield's Critical Digest Sacred Annotation on the New Testament, 8 vols 8vo; Bogue and Bennett's History of Dissenters, vols. 8vo; The Works of Bishop Horne, 4 vols 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo; The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermenentics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
M'Ilvaine's Select Family and Parish Sermons.
Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
Whewell's Discourses on the Foundations of Morals
Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
Bush's Scripture Illustrations.
Macknight on the Epistles.
Paley's Works.
Newton on the Prophecies.
Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
Polyglot Bible. Oxford Bibles.
Bibles and Prayer Books of various kinds.

Just Published.

Tracts for the Times, vol. 2, part 1.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.

CHARLES HENRY,
May 2—tf 124 Fulton street.

JUST PUBLISHED AND FOR SALE,

THE DICTIONARY OF THE CHURCH, (a new and revised edition,) by the Rev. William Staunton.
Tracts for the Times, vol. 3d.

CHARLES HENRY,
May 9. 124 Fulton. st.

PUBLISHED, AND FOR SALE BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, No. 28 ANN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,) "	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	3 00
Catechism No. 3, (Catechism enlarged by Bish. Hobart,) stiff covers, "	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children, "	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns, "	8 00
Harmony of the Creeds, "	3 00
Questions on the Book of Common Prayer, "	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, "	11 00
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book, "	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols., "	60 00
Quest. on St. Matthew, part 1, stiff covers, "	12 50
" " 2, "	12 50
" " 3, "	12 50
The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY, 63 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
JOHN W. MITCHELL, Treasurer,
Union Depository, 28 Ann st.
New York, May 1, 1840.

MRS. LINCOLN PHELPS' INSTITUTE

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.

April 6, 1840. tf

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,
Feb. 8. 124 Fulton st.

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 124 Fulton-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D.... Portsmouth, N. H.
Charles Stimpson, jun.... Boston, Mass.
Charles Burnett, jr.... Providence, R. I.
Joseph Waite,.... Burlington, Vt.
Frederick Sill,.... Middletown, Con.
Sidney Babcock,.... New Haven, "
A. R. Park,.... Hartford, "
Joseph C. Sistare,.... New London, "
W. C. Little, Esq..... Albany, N. Y.
Z. Clark,.... Troy, "
Alexander Walsh, Esq..... Lansingburgh, "
David C. Neefus, P. O..... Hudson, "
William Purdy,.... Newburgh, "
Thomas C. Miller,.... Auburn, "
S. Barnard,.... Buffalo, "
F. T. Parsons,.... Goshen, "
A. S. Green, Esq. P. M..... Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street, Philadelphia
Archibald M'Elroy,.... do.
D. Brunner,.... Baltimore, Md.
J. Biscoe, Post Office,.... Chaptico, "
Rev. S. C. Davis,.... Charlotte Hall, "
Wm. W. Johnston, Esq., P. M.... Princess Ann, "
Bell & Entwistle,.... Alexandria, D. C.
George Rowland, Esq..... Norfolk, Va.
A. E. Miller,.... Charleston, S. C.
Rev. E. E. Ford,.... Augusta, Ga.
Ruffin Smythe,.... Randolph, Tenn.
Rev. J. T. Wheat,.... Nashville, "
John W. Jones,.... Louisville, Ky.
Arius Nye,.... Marietta, Ohio.
Lewis Handerson,.... Cleveland, "
Henry H. Hoffman, Post Office,.... Quincy, Ill.
P. E. Demill, Esq..... Detroit, Michigan.
Rev. Samuel R. Crane,.... Niles, "
Thomas Peters,.... St. Louis, Mo
Brevoort Butler,.... Natchez, Miss.